MISSION BULLETIN

MAR 1957

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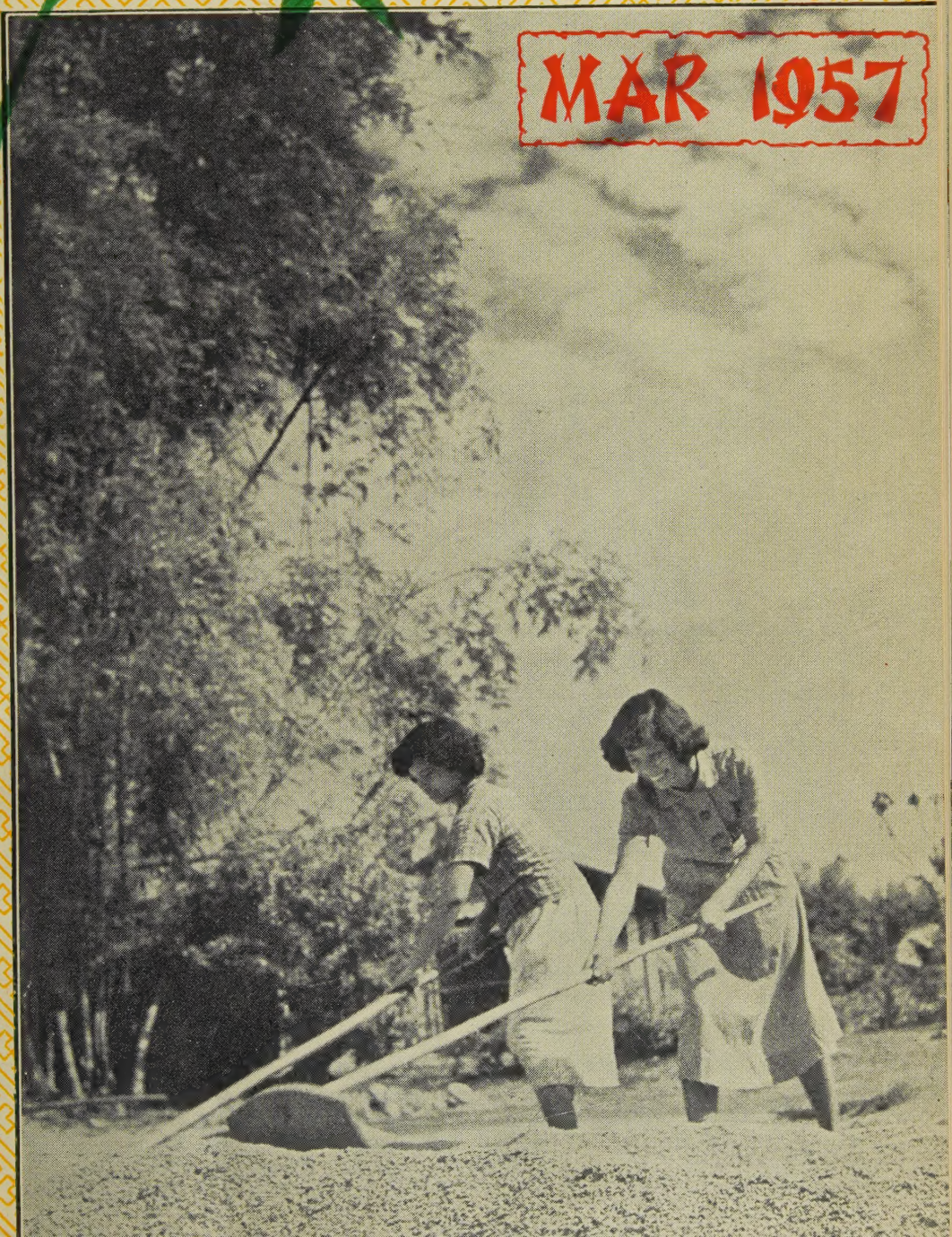

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CONTENTS

EDITORIAL SECTION **Page**

The Ninety-nine Lost Sheep 146

ARTICLES

Taiwan Missionary Progress in Perspective ..... *By Ivar S. McGrath* 148

Communistes et Missionnaires Chez les Mongols de la Mongolic Intérienne ..... *par J.L. Van Hecken C.I.C.M.* 154

Catholicism and The Press in Indonesia *By T. Oudejans, O.F.M. M.A.* 160

Statement on The Hongkong Refugee Situation ..... *By L. Stumpf* 162

La Réforme de l'Ecriture Chinoise ..... *Léontriviere* 168

PICTURE STORY

Tien Chung-Formosan Country Parish 179

COMMUNIST POLICY 188

NOTES AND INFORMATION 192

PRESS REVIEW 195

NEWSBRIEFS 197

MISSION CHRONICLE 199

LETTRE DE FAMILLE 211

COVER: Catholic girls dry new harvest in their farmyard near the mission.

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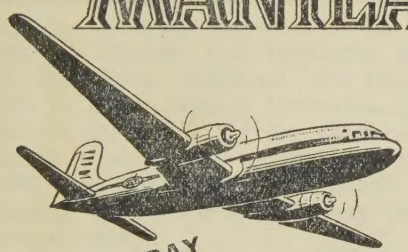

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The Ninety-nine Lost Sheep

THERE comes a stage in the development of a successful mission district when the missioner is faced with the problem of wherein lies his primary obligation. Does it lie in the care of the already baptized Christians or does it lie in continued effort to evangelize the unbelieving millions?

This is a very practical problem, for on finding a satisfactory answer depends the progressive growth of the Church, and without progressive increase of numbers, the increase of Catholics will not even keep pace with the natural increase in the non-Catholic world.

Recently a missioner in Taiwan when speaking of the extraordinary increase of Catholics there, gave as one reason the fact that the priests were 'convert conscious'. This remark might seem a trifle odd — for is it not presumed that a missionary priest is primarily engaged in making converts? However if one remembers the situation that frequently prevailed on the China mainland, and that is met with in many mission territories, one sees that in fact, and far too often, a priest, though a missionary priest, is so occupied with the care of the Catholics already existing, that he is only a very part time convert maker.

In places such as Taiwan, Hongkong, Korea etc., where conversions are very numerous, a priest sooner or later finds himself on the horns of the double-obligation dilemma. In Taiwan at present there are some priests who three years ago had but a handful of Catholics to care for and who now find several thousand Catholics on their registers. When we remember that in Switzerland there is one priest for every 440 Catholics and in the United States one for every 690, we realize something of the task facing the priest whose Catholics are counted in thousands. Should he be satisfied to care only for those already baptized?

If the Apostles had remained in one place to care for their converts, there would have been no phenomenal growth as witnessed in the early Church — but they did move on and succeeded in leaving behind them flourishing Christian communities. They felt, and acted on, the obligation to preach to all peoples. Is there any less obligation imposed upon the missionary priest? And can he not, while ever convert-conscious, still ensure that the fervor of the newly baptized does not abate?

As someone has pointed out — if Christ enjoined leaving the ninety-nine in order to find the one lost sheep, what are we to think of the priest who neglects the ninety-nine lost sheep in order that he may lavish care on the one? And yet that is exactly the position of the priest who is so busy caring for five hundred or one thousand Catholics that he has no time to seek the thousands outside the fold.

Attempting to bestow adequate after-care on converts is understandable. More than that — it is an obvious obligation. One is rightly appalled at the thought of hundreds of converts being turned adrift periodically without suitable after-care and all those spiritual aids which are a traditional part of the well-organized parish. And to organize a parish on traditional lines is time-consuming work for a priest.

If there were sufficient native priests springing up in every mission area there would be no problem. They are not, however, sufficient, and the increase in native clergy is not by any means in proportion to the increase in Catholics. The answer must lie elsewhere.

Some missioners would say that the answer lies in employing more paid and trained full-time catechists. There one faces an insoluble problem of finances, and while certain priests may be in a position to employ all the catechists they need, it is certainly not possible for the majority of priests to do so — even if that were desirable, which is open to question.

There would, then, appear to be only one possible solution to the problem. That consists in the use of the ordinary lay Catholic to a much greater and much fuller extent than has been done heretofore. It is probably true that most, if not all, priests agree that such a solution, if possible, would be the ideal. It is in the evaluation of the practicality of the solution that priests, missioners and others, differ.

Those priests who feel that not only should ordinary Catholics take over much of the work now falling to the priest, but that Catholics can be trained to do so, insist that there should be a greater emphasis on the obligation of lay apostleship in the routine instruction of converts. Similarly in the customary catechetical instruction of children. In this way a Catholic, whether a born Catholic or a convert, takes the work of the apostolate for granted, not as something supererogatory.

The same priests also stress the fact that in practice the most effective means of fostering the fervor of newly baptized Catholics is to have them participate in the apostolate, in the gathering of new Christians. As is obvious, one thus achieves the two essential objects — the after-care of converts, aimed at retaining and increasing fervor, and the sought-for spread of the faith. If a priest felt that with each newly baptized Catholic he was obtaining an additional apostle, any lingering doubts as to the advisability of increasing the number of Catholics would vanish.

Admittedly there are immense difficulties in the way of obtaining the desired results. And one of the greatest difficulties would seem to lie in our own thinking as priests. In practice we are fearful of asking too much from our Catholics. Also we have, perhaps, a false idea of the training needed before a Catholic is in a position to assist in the apostolate.

Granted that knowledge of doctrine and training in contact and catechetical methods are required, yet it is true that a convert who has absorbed enough doctrine for baptism has a basic grasp of the faith which can be passed on to others. The amount of doctrine understood, and the capacity for teaching others will of course vary — but so will the capacity of prospective converts to learn and understand. The most important and first essential is a desire and will to contact and convert others. Love of God and love of neighbor is the key to the human heart. Education, social background, natural tact, all will affect the capability of the lay apostle. But the variations in the type of work that can be expected of a lay helper are infinite. The tasks assigned must be chosen according to capacity — and almost invariably the lay Catholic of good will is capable of much more than either he or the priest dreams.

Organization of course is needed. The Catholics must know that it is their duty to assist, and that their assistance is most valuable when organized. When the need for lay help has been placed before the Catholics, forcefully and repeatedly, then there must be immediate work for the volunteers. Otherwise interest and zeal diminish. While the new recruits are actually working on assignments, then it is possible to increase their capabilities by training and instruction. And that will require time and patience on the part of the priest. He must be convinced of the necessity of recruiting lay help, and be ready to give time (that he might otherwise employ in teaching catechumens or making contacts) in directing and instructing his lay helpers. A catechist, trained and full-time, could also be profitably used in preparing the part-time workers for their assignments.

Admittedly instructions may be given more competently by the priest or his trained catechist. But the priest must keep in mind his eventual aim of greatly increasing the number of his associates in the apostolate and be willing to take the long range view and depend on the fact that in six months or a year, he will have large numbers of experienced part-time catechists, able adequately to make contacts and to instruct.

The task of usefully employing part-time helpers is easier where — as in most cases — doctrine classes are held at night. Normally the part-time worker, while busy during the daylight hours, will certainly be in a position to give, let us say, one or two of the evening hours a week.

Only by some such all-out participation of the laity in missionary effort does it seem possible to both grow and consolidate at the same time.

Taiwan Missionary Progress in Perspective

— *By Ivar S. McGrath* —

MUCH has been written during the last few years about the great increase of Catholics in Taiwan, and it is true that the growth of the Church in the island province has been quite extraordinary. The figures speak for themselves. Taking it that very few, if any, additional mainland Catholics arrived in Taiwan after 1951, we find that the number of Catholics grew from 20,112 in June, 1952, to 80,661 in June, 1956. These figures show a total increase of over 60,000 Catholics in four years — no mean increase.

It is a fact, of course, that mere figures do not always give a complete picture, and experienced missioners are, quite rightly, often suspicious of statistics. As someone has said, rather irreverently, 'any fool can pour water'. Too often have we been misled in past years on the mainland by reports of large numbers of baptisms, only to find that there has been some ill-judged opportunism or availing of shallow and ulterior motives to build a shaky edifice of ill-instructed Christians who were about as enduring as the proverbial sand.

It is our object in this study to try and give some background to the published figures for conversions during the past eight years in Taiwan. We shall break down the figures and examine the type of convert and among which sections of the population greatest success has been achieved. We shall attempt to evaluate the motivation of the converts, and predisposing causes. We shall also study the composition of the body of missioners and essay to determine in what manner and to what extent their characteristics and methods are responsible, humanly speaking, for the results obtained.

There will, no doubt, be those who find fault with some of my conclusions. That is to be expected. When we study the problem of conversion, of human motivation, of faith, and of a matter in which the grace of God is, in the final analysis, paramount, we are dealing with intangibles, and at best we conjecture, and try to assess such evidence as we possess. However, I do consider myself in good position to make the attempt, having been a missioner in China for the past twenty years, having been in Taiwan since 1950, and having, in the routine of my work, travelled extensively all over the island. Finally, to substantiate my opinions, I hope to quote freely missioners in the field.

MAJORITY OF CONVERSIONS AMONG MAINLAND-BORN

The present ten million population of Taiwan consists of some seven million Taiwan-born Chinese, roughly three million mainland-born Chinese, and about 140,000 aborigines of Malayan stock. The apostolate among these three sections of the population differs both in methods and in results, and to fully appreciate the missionary scene in Taiwan it is necessary to treat of the three groups separately.

For some reason it is often said, outside Taiwan, that most of the conversions of recent years have been among the aboriginal population. It is a fact that there

has been considerable success in the apostolate among the aborigines, and when one considers that they form but a very small percentage of the population, less than 150,000 out of some 10 millions, the proportionate success has been great indeed. But actually the number of conversions each year among the non-aboriginal population has been much greater, and of these conversions, the majority has invariably been among the mainland-born. I think it true to say that the outstanding mark of missionary progress in recent years has been the extraordinarily high conversion rate among the Chinese from the mainland provinces now residing in Taiwan.

Each year the mainland converts have outnumbered any others and looking at the figures we see that 1955-1956 was no exception. Of 22,621 adult baptisms for that year, 10,161 were among mainlanders. Examining the statistics we note another fact concerning the mainland conversions. We see that the number of actual baptisms among mainlanders invariably exceeds the number of listed mainland catechumens for the previous year. This would seem normal, as presumably the catechumens listed as of June in any given year would be baptized during the succeeding six month period, and further catechumens enrolled. However in contrast to the figures for mainlanders, we see that the actual baptisms among the Taiwan-born Chinese and the aborigines is usually less than the listed June figure for catechmens. To illustrate this point I give figures for one of the Apostolic Prefectures in Taiwan. In June, 1955, this Prefecture listed as catechumens 1,709 Taiwan-born, 1,400 mainland-born and 11,760 aborigines. In June, 1956, this same Prefecture listed as baptized adults during the year 1,262 Taiwan-born, 2,739 mainland-born, and 258 aborigines.

PRESENT OPPORTUNITY

I am not trying to minimize the great work being done among the Taiwan-born and the aborigines. What I would emphasize is the opportunity at present existing for conversions among the mainland-born, and the manner in which that opportunity is being availed of. There is no doubt that conversions among the Taiwan-born are on the increase, that such conversions are more difficult than any others to obtain, and that the missioners exclusively engaged in that work are faced with the greatest problems, and are being extraordinarily successful in solving those problems.

Similarly the missioners working among the aborigines have their own peculiar problems. The apostolate among the aborigines is entirely different from that among the Chinese. The aborigines are a childlike people, simple, and living in tribal-type communities. Their conversion is normally of tribal character, a whole clan entering the church at the same time as the chief. While this is often the cause of mass conversions, it also poses the danger of mass defection. Then with the aborigines there is a vast problem of instruction, largely due to the difficulty of the various Malayan dialects spoken, involving language barriers for the missioners and scarcity of qualified catechists.

It may be that some day all, or nearly all, the aborigines on Taiwan will be Catholics. That is possible. It is quite sure that the rate of conversions among the Taiwan-born will increase, and that the missioners will slowly but certainly overcome the obstacles to their conversion. But here and now the most remarkable thing about the apostolate in Taiwan is the type and number of mainland conversions, and for that reason I intend in this article to deal primarily with that phenomenon and strive to enumerate the probable causes.

A former Apostolic Prefect of the mainland, now directing a large group of missioners in one district in Taiwan where most of the priests are working among the Taiwan-born, and whose greatest success is being achieved where there are mainland communities, said to me recently: "These people are ready for conversion. We are presented with a wonderful opportunity, and it would be obstructing the Divine plan if we were to neglect it."

For those of us who hope and expect that some day the refugee mainlanders of Taiwan can return to their homes, the possibilities for future widespread influence of the mainlanders now entering the Church are immense and heartening. Who can say what plan God may have for these people now living in exile, but at last hearkening to His teaching?

Leaving aside any considerations of an unknown future, or the inscrutable workings of divine grace, let us now study the conditions and resulting dispositions which make the present high conversion rate among mainlanders in Taiwan possible.

CONVERSION RATE A CAUSE OF WONDER

Why are the missioners working among the mainland-born Chinese, meeting with such surprising success? It is surprising because the people who are now entering the Church in such large numbers are the same people among whom the same missioners worked on mainland China and worked, in most cases, with much less success. The mainlanders now being converted are in fact mostly from the class which on the mainland proved hardest to contact and convert. The mainlanders now in Taiwan are normally of the educated class, and as often as not from the cities. Those familiar with missionary work on mainland China will remember that most of the conversions were in the country and the villages, and that it was quite difficult, often impossible, to make headway in the towns and cities.

Now, however, these people, representative of all grades of society, are making the task of conversion appear at times ludicrously easy. Recently a priest, a former missioner in Manchuria, and pastor of a parish in Taiwan having high yearly figures for mainland converts, said to me: "You don't have to go looking for mainland converts. They come to you." He made a survey over a period of two weeks and found that for ten consecutive days, at least one mainlander came to the church each day asking how to set about becoming a Catholic. Another priest, who has built up in three years a parish of 3,800 mainland Catholics, told me that the new Christians themselves were the convert-makers, bringing their friends and acquaintances to the Church. "They do this naturally," he said, "and of course I keep after them so that they intensify their efforts." Yet another priest, who in four years has had over 5,000 mainland converts, finds he is in touch with something like one thousand families, all interested in the Faith, and apparently only held back by the fact that it is possible to concentrate on and adequately instruct only a certain number at one time.

REASONS ADVANCED BY MISSIONERS

When one enquires of the missioners in the field, seeking reasons for the favorable dispositions of the mainlanders, one receives various answers, but there are certain reasons about which the priests are unanimous, and there is a certain connection in all the given reasons which builds up to a fairly consistant picture.

Almost without exception the missioners, when speaking of mainland conversions, talk of what amounts to a spiritual deficiency felt by the mainlanders. When first posed the question, the priest will use some phrase such as 'they feel they lack something', or 'they need something to cling to', or 'their hearts feel empty' — all off-the-cuff efforts to express some spiritual void experienced by mainlanders. It is when one presses for further elucidation that one meets with variety in the answers, but even while varying, the variations prove in reality a differing in emphasis on certain aspects of a state of mind wholly consistent with the present circumstances of the mainlanders.

An Apostolic Prefect gave me the following two reasons for conversions among the mainlanders. "First of all, they are now divorced from the local superstitions of their home places. Secondly, they have suffered greatly."

A priest with an outstanding record of mainland converts gave me some further reasons, after prefacing his remarks with the oft-repeated "they need something to

cling to" — "They are living independent lives here, away from their parents and grandparents. Also, they live frequently in compact housing areas, and when one enters the Church, it is known to all, and the matter freely discussed."

The remark of the priest about the separation from grandparents is very pertinent, because one of the great obstacles to conversion among the Taiwan-born is the fact that the grandmothers retain considerable influence and are strongly attached to the traditional pagan ancestor-cult. I think it is true to say that a similar obstacle was one of the great difficulties in missionary work on the mainland.

Another priest, in a parish averaging some one thousand conversions among mainlanders each year, added several other reasons for the attraction felt for the Catholic Church by the mainlanders. "They dislike the communists intensely, and they know that the communists hate the Church. Therefore, as they reason, the Church must be good. It is as simple as that." This priest stressed the fact, too, that they had lost everything, and many of them, formerly wealthy people, were now living very simple lives, and many obstacles to conversion in this way removed. "Also, they have seen the Church on the mainland, and though they then may not have been interested, now that they are away from home, and homesick, the sight of something familiar and unchanged attracts them. Some have even been at Catholic schools on the mainland, and now, for the first time, feel interested in the Catholic doctrine, a sort of nostalgia first moving them."

FUNDAMENTAL REASON

A third priest with whom I spoke entered a little more deeply into the matter of predispositions. "The Chinese cultural and philosphical background is good preparation for Catholicism. The Confucian code of ethics is very high, as we all know, and there is no great moral jolt involved in fitting into the Catholic system. While protected by the scaffolding of the close-knit family ties and local tradition, the Confucian edifice stands firm — but once away from home and family, with the pattern of life disrupted, the man trained in the Confucian tradition feels the need of fresh sanctions and a basic faith."

Perhaps the last quoted priest has come nearest to expressing the fundamental reason for the present movement towards the Church among mainlanders, and perhaps, too, his remarks point a moral for those priests working with the overseas Chinese communities.

ATMOSPHERE CONGENIAL FOR CATHOLICISM

An aspect of life in Taiwan which, while difficult to gauge in its effects on the general mentality, should not be overlooked or underestimated, is the basic anti-communism of the official outlook and propaganda.

Communist aggression has fathered Taiwan as we know it today. It stands as a people's final act of resistance to communism — and more than that, it exists on the hope of eventually successful anti-communist counter-resistance. It is natural, then, that all thought, official and private, is permeated with the anti-communist motif. In its most simple form, it exists in the propaganda tracts and slogans of the government. In its deeper form it exists in the search of the intellectuals for anti-communist arguments, expressed in conversation and in the written word. It follows that this anti-communist slant should influence to greater or less extent the people in general, and in particular and with greater effect, the mainland refugees from communism.

Now it is a truism that the atheistic materialism and ruthless system of the communists contradicts on almost all counts the philosophy and teaching of the Church. And it is undeniable that most anti-communist sentiment, and almost all popular anti-communist slogans, are directly supported by the Church. The Church does more of course, than that — the Church rebuts communist philosophy with a philosophy of Its own. However the very repetition and assimilating of

slogans in accord with Church teaching, is of itself a preparation for the full acceptance of the Truth which alone gives complete foundation, of ethic and idea, for the anti-communist stand. There is a conditioning of the mind for full acceptance of Catholic doctrine.

If it be necessary to be more specific, let us take some obvious and common instances of anti-communist propaganda. The communists are accused — and rightly — of undermining the sanctity of the marriage contract, of disrupting the unity of the family, of destroying parental authority, of interfering with the rights of parents in the education of the children. These are arguments which appeal strongly to the Chinese, and they are points on which the Church is definitely at one with the Chinese tradition. A similar situation exists all along the usual anti-communist line, and in the philosophy of the Church, those who are anti-communist by instinct find a reason and a basis for their beliefs.

MISSIONARY METHODS

We find in practice that there is no one method employed for making contacts. We have seen, for that matter, that contacts are relatively easy to make. As a rule, all that is needed is a sympathetic priest available. By sympathetic I mean understanding and approachable, and that, in practice, means a priest with previous mainland experience, and a tactful manner. There is now a bond of fellowship between the mainland refugees and the former mainland missioners, all victims of communism, all desirous of returning to mainland provinces. This bond is apparent at all times. One has but to employ a phrase denoting one's familiarity with mainland China and at once a bond of mutual understanding arises. An apposite remark in a train or bus, or in a restaurant, and the instantaneous and friendly reaction of mainlanders present is assured. One can see how easy this makes it for a former mainland missioner who has patience and some organizing ability to reap an unlimited harvest of souls already ripe for conversion.

For the initial contacts in the new missions of Taiwan, missioners have employed various methods, any one of which suffices. A kindergarten attached to the mission is always a big attraction and is a source of many contacts. Some priests have opened English classes on first taking over a mission, and drop the classes as soon as the first contacts have been made.

In this context distribution of welfare supplies is of doubtful benefit. With such a steady flow of converts, experienced priests are fearful of introducing anything that might vitiate or weaken the motives of prospective converts. Some few priests would say that welfare supplies are a help, possibly in making initial contacts. The priests who have greatest success would deny that distribution of supplies has had any effect on conversions. They would point to the fact that the amount any one family might receive of welfare supplies is negligible and no incentive to undertake the long instructions requisite for baptism. In fact many of the veteran missioners, while accepting welfare supplies and distributing them, wish that they could have nothing to do with them. Achieving good results already, they fear that, as happened unfortunately in the past, conversion should become connected in the minds of pagans with the idea of accepting charity, and that, as in the past, this very association would keep the better type of convert away from the Church.

Considering the number of mainland converts one might be tempted to think that the majority of priests on Taiwan is exclusively engaged in the apostolate among mainlanders. However that is far from the truth. Of slightly over 400 priests now in Taiwan, while most are former mainland missioners, yet a handful only are working exclusively among mainlanders, and at most one fourth are partially engaged in work among them. This fact is an additional sign of the unusual and very favorable dispositions of the mainlanders, and it also shows that the work among mainlanders does not to any extent interfere with the work among the Taiwan-born and the aborigines, nor does it prevent most of the priests from learning the local dialects.

TYPE OF CONVERT

The converts among the mainland-born are representative of all classes of society, a true cross-section. Presumably the majority of mainlanders in Taiwan are military and dependents, with civil-servants and dependents a close second. Then one finds business men, teachers, professional men, and in fact all the so-called 'white-collar' workers, plus industrial and factory workers. One might say that mainlanders are in all fields except farming and fishing. And the converts come from all these classes without exception.

The converts are found among high and low, the relatively rich and the poor. Of recent converts one was a former cabinet-minister, one the director of the state library, some were members of different government yuan, some high-ranking officers, others college professors, many college students, and the remainder from the various above-mentioned categories.

It follows from the type of convert, that giving instructions is a time-consuming task for the priest or the catechists, where such are employed. Frequently instruction must be individual, often in very small groups, rarely in large classes.

THE FUTURE

We have dealt rather exclusively in this article with the mainland converts both because of the high conversion rate among them, and because their favorable dispositions are something novel in the experience of China missioners.

It has been mentioned, however, that conversions among the Taiwan-born are on the increase, and the 4,811 adult baptisms last year, the highest figure recorded, will certainly be bettered this year. The history of the missions among the Taiwanese, a description of local superstitions and customs inimical to the faith, and an account of how the missionaries are engaged in overcoming such obstacles, all make an enthralling story.

In like manner the conversion of the aboriginal population is being systematically undertaken, with 7,649 adult baptisms last year and promise of much greater numbers this present year. The origins of these mountain people of Malayan stock, their rather primitive and tribal society, their customs and mentality, and the approach of the missionaries engaged in their conversion, are subjects for separate study of great interest.

Despite the successes already gained, it can be said that the missionary effort in Taiwan is only in its initial stage, gathering momentum, and with unlimited possibilities unfolding. The number of conversions each year has been steadily growing, and there is every assurance that the growth will continue. The listed figures for catechumens as of June, 1956, was the highest ever, and an increase of some 40 or 50 thousand Catholics can be hoped for during the year.

One chapter only of the Taiwan story has so far been written.

FOUR YEARS OF PROGRESS

Church Statistics for Taiwan to June 30, 1956

Year	Churches with Resident Priests	Chinese Priests	Foreign Priests	Sisters	Men Catechists	Women Catechists	Adult Baptisms	Infant Baptisms	Conversions from Heresy	Catholics	Catechumens
1952	32									20,112	
1953	49	44	120	157	63	33	2,067	1,545		25,075	5,085
1954	96	75	221	214	160	93	6,065	2,190		32,530	16,851
1955	162	89	285	222	280	141	11,633	5,008	185	48,517	44,328
1956	191	95	310	277	551	258	22,621	7,945	498	80,661	59.932

Communistes et Missionnaires chez les Mongols de la Mongolie Intérieure

— par J.L. Van Hecken, C.I.C.M. —

(suite)

DEUXIEME PARTIE : LES MISSIONNAIRES CHEZ LES MONGOLS ET L'ASSAUT DES COMMUNISTES (1874-1956)

APRÈS avoir suivi les communistes chinois dans leur invasion militaire de la Mongolie et assisté à leurs efforts pour soviétiser les Mongols, nous étudierons dans la deuxième partie de cette étude l'établissement des missionnaires et leurs oeuvres dans ce pays et nous relaterons la destruction de celles-ci par la force brutale et arbitraire des communistes, malgré la résistance et l'endurance aussi bien des chrétiens que des prêtres.

1.—PENETRATION DES MISSIONNAIRES CHEZ LES MONGOLS ET LEURS OEUVRES.

1.—Etablissement des missionnaires chez les Mongols.

A.—Leur but religieux et charitable.

Ce n'est pas "manu militari", comme les communistes l'ont fait, que les missionnaires catholiques et protestants se sont introduits en Mongolie, mais en se fondant sur le droit et munis de passe-ports légaux, non en braquant sur les Mongols des fusils et des canons, mais en leur tendant la Croix et l'Evangile, symboles de paix et de bonheur surnaturels.

Les vrais motifs qui ont conduit les missionnaires étrangers vers ces déserts sans commodités modernes et pleins de dangers pour la vie et la santé ont été l'ordre suprême du Sauveur du monde, le droit individuel de chaque homme de sauver son âme en acquérant le bonheur éternel et enfin l'obéissance aux ordres des supérieurs religieux qui les ont envoyés dans ces parages. Loin d'eux toute ambition terrestre. L'idée même de travailler au profit de leur propre pays ne les a jamais effleurés. Ils sont allés chez les Mongols dans le but de sauver les âmes. Ce but était donc uniquement religieux et spirituel: procurer le bonheur éternel aux âmes en leur prêchant la vraie Foi, les éduquer dans la pratique des vertus théologales et morales, combattre leurs superstitions et les amener à corriger leurs défauts les plus grossiers, afin d'élever le niveau de leur vie sociale par l'amour du prochain et le respect mutuel.

Pour atteindre plus facilement ce but purement spirituel, les missionnaires n'ont pas hésité à procurer aux Mongols, sinon des richesses, du moins un certain bien-être matériel, pour les délivrer des inquiétudes excessives au sujet du pain quotidien et développer en même temps leur culture propre en l'adaptant aux principes chrétiens.

B.—Opposition et hostilités.

La pureté des intentions des missionnaires n'a pas toujours été comprise par les autorités mongoles et chinoises. Une opposition mesquine, parfois violente, se déclara dès l'apparition des missionnaires au pays des Ordos en 1874. Dans notre livre "Les Missions chez les Mongols", nous avons raconté en détail la longue lutte des missionnaires contre les antagonistes de l'oeuvre rédemptrice. En effet, forts de leur droit d'entrée, garanti par l'autorité du gouvernement central, les missionnaires ont résisté aux obstacles par tous les moyens pacifiques à leur disposition: ils se sont entretenus amicalement avec ceux qui voulaient les chasser; ils ont engagé des procès coûteux, afin de faire triompher leur bon droit; ils ont affronté les plus grands dangers pour sauver leurs oeuvres et la vie de leurs ouailles.

Après vingt cinq ans de tentatives renouvelées et de luttes incessantes, ils ont réussi à s'établir d'une façon stable et définitive en Mongolie.

La plupart des obstacles qui s'opposaient à l'entrée des missionnaires en Mongolie et à leur oeuvre provenaient principalement des situations sociales et politiques, ainsi que des croyances religieuses, que nous avons esquissées rapidement plus haut (1).

Le taidji ou noble, par exemple, a tous les droits sur son albatu ou serf. S'il lui défend de se faire chrétien, l'albatu n'a qu'à obéir. Le cas ne fut pas rare qu'un serf se convertît à l'insu de son taidji et que celui-ci, apprenant la décision de son sujet, le liât et l'enfermât chez lui ou le punît même de travaux forcés jusqu'à le contraindre à l'apostasie.

Les mandarins mongols étaient responsables de la conduite de leurs subordonnés, mais jouissaient à leur égard de pouvoirs étendus. Le moyen de consolider leur autorité était le fouet, l'amende pécuniaire, les corvées, etc...Le sujet se trouvait donc dans l'impossiblité de se faire chrétien, si le mandarin, son supérieur, nourrissait des sentiments hostiles envers la religion chrétienne.

Les lamas, très nombreux, menant une vie nonchalante en exploitant la crédulité et la crainte superstitieuse du peuple mongol, n'étaient pas les adversaires les plus doux. Car les prêtres étrangers, qui venaient pour détruire les croyances superstitieuses et leurs pratiques, sapaient leur facile gagne-pain par la base. Les lamas, qui avaient une influence irrésistible sur les Mongols, excitaient ceux-ci contre les missionnaires en faisant croire qu'ils perdraient leur âme, s'ils se faisaient chrétiens. Parfois ils n'hésitaient pas à recourir à la violence pour s'opposer à eux.....

Si l'on considère ces obstacles principaux — car il y en avait bien d'autres—, on se demande comment les missionnaires ont pu résister à ces forces supérieures par leurs seuls moyens pacifiques et comment ils ont réussi à s'établir en Mongolie. C'est que le peuple, plus interessé que les mandarins, les taidji et les lamas, a su apprécier la valeur des précieux dons, tant spirituels que matériels, que les missionnaires leur apportaient, guidés par la devise: procurer le salut éternel par le bonheur temporel.

II.—L'oeuvre des missionnaires chez les Mongols.

A.—Réalisation du but temporel:

1) Bien-être matériel.

a) La méthode d'apostolat adoptée.

Après les multiples expériences d'apostolat mongol, soit des Jésuites aux dix-septième et dix-huitième siècles, soit des Lazaristes au dix-neuvième, qui se déplaçaient avec les nomades, les missionnaires de Scheut, en arrivant chez les Mongols Ordos, y ont appliqué d'emblée leur méthode dite "des réductions". Afin d'avoir un contact plus constant avec les convertis et de favoriser ainsi leur formation religieuse, ils appelaient auprès de leur église tous les Mongols disposés à se convertir, changeant leur vie nomade en une vie semi-sédentaire qui ne débordât pas de la grande plaine de Boro Balghasu où le prince de la Bannière Otok leur avait permis de se fixer. Le nombre des convertis augmentant, les missionnaires vivaient dans cette plaine, entourés de leurs ouailles, comme des pères au milieu d'une famille nombreuse. Et cette union devint plus stable, sinon définitive, quand, le 2 avril 1903, les missionnaires achetèrent cette plaine au nom de l'Eglise catholique. C'est depuis lors qu'ils ont réussi pleinement à procurer le salut éternel aux Mongols de cette contrée, en leur assurant le bien-être matériel.

b) Ils ont enrichi les Mongols par l'élevage.

Au moment où les missionnaires arrivèrent dans la plaine de Boro Balghasu, vers le 10 avril 1874, les habitants y étaient très rares et extrêmement pauvres. Les Musulmans révoltés, qui rodèrent pendant cinq ans dans le pays des Ordos pillant et massacrant tout être vivant qu'ils trouvaient, les avaient réduits à cette détresse. Malgré leurs ressources restreintes, les missionnaires n'hésitèrent pas à les dépenser pour aller acheter dans les centres plus favorisés des troupeaux de bestiaux et les conduire à Boro Balghasu. L'un d'eux, le P.R. Verlinden, fit en 1875 un voyage de quatre mois au pays des Tchakhar pour y acheter une centaine de vaches et les conduire à travers le désert Ordos à Boro Balghasu. Un autre missionnaire se fit bouvier de la même façon en 1878. La vue de ce beau troupeau attira bien des payens vers le petit village chrétien de Boro Balghasu, que les missionnaires venaient de fonder au bord sud de la plaine. Les animaux furent distribués aux premiers convertis mongols, qui par ce moyen purent sortir de leur pauvreté et acquérir une certaine aisance.

Mais la principale richesse des Mongols sont les poneys qu'ils élèvent en grand nombre. Les missionnaires achetèrent un troupeau nombreux, qu'ils laissaient paître dans la plaine. Beaucoup de familles en acquéraient quelques juments, qui formaient, après peu d'années, un troupeau important. La grande plaine de Boro Balghasu, sans vie en 1874, se changea rapidement en une oasis florissante, parsemée de yourtes ou de maisonnettes en pisé, autour desquelles s'assemblaient les troupeaux d'ovidés et de bovidés, dont le développement constant assurait l'entretien des familles, tandis qu'à l'horizon, plongés jusqu'au ventre dans les hautes herbes, les cavaliers amenaient les troupeaux de juments et de poulains qui paissaient librement dans la plaine et constituaient le très lucratif capital des Mongols. Les missionnaires essayèrent d'améliorer cette race chevaline en important un coursier arabe. Mais celui-ci ne put empêcher les étalons mongols de lui voler ses juments l'une après l'autre (2).

De cette façon les missionnaires catholiques ont favorisé et amélioré la vie pastorale des Mongols, que ceux-ci s'étaient transmise de génération en génération depuis des temps immémoriaux et dont les brigands musulmans les avaient privés.

c) Ils leur ont appris la culture du sol.

Afin de rendre la vie de ces pasteurs nomades plus sédentaire, les missionnaires ont initié leurs convertis mongols à la culture du sol, autre source de prospérité. Dès leur arrivée au pays des Ordos, ils obtinrent du prince d'Otok deux terrains à ferme pour leurs convertis. Ils leur fournirent ensuite tous les intruments aratoires dont ils avaient besoin. Plusieurs familles en profitaient et parvenaient à produire elles-mêmes les grains qu'auparavant elles achetaient aux Chinois. Cette culture du sol prit un grand essor après l'achat de la plaine en 1903 et plusieurs familles sont devenues de riches cultivateurs.

Le défrichement fut cependant conduit sans porter préjudice aux meilleurs pâturages, qui ont toujours été respectés avant l'arrivée des communistes.

Aux endroits menacés par les sables mouvants, les missionnaires plantèrent des bois de saules, d'ormeaux et d'ypréaux, qui arrêtaient l'avancement des dunes et fournissaient, à la longue, un excellent matériel de construction dont cette contrée était dépourvue. Plusieurs familles

mongoles imitèrent cette initiative des missionnaires. La plaine de Boro Balghasu, où jamais arbre n'avait poussé, se para d'une bordure verte, espèce de cadre vivant qui l'embellissait et la défendait en même temps contre l'envahissement des collines de sable.

d) Ils ont favorisé le développement de la chasse.

La chasse est une source de revenus respectables. Les missionnaires ont donné leur appui aux chasseurs mongols, leur ont procuré de la poudre, les ont aidés dans l'achat de fusils, ont parfois même acheté les produits de leur chasse, quand ils ne parvenaient pas à trouver un trafiquant honnête.....

e) Ils ont protégé les Mongols en temps de troubles.

Dans ce désert limitrophe de la Chine, les voleurs et les brigands chinois devenaient parfois un vrai fléau. Les missionnaires se croyaient obligés de protéger les Mongols contre eux, parce qu'aucune autorité locale n'assumait cette responsabilité. Ils construisirent donc des fortifications autour des réductions de Boro Balghasu et de Hara Shili. Grâce à ces remparts, défendus par quelques chasseurs mongols seulement, le peuple, qui s'y réfugiait au passage de centaines de brigands, a pu conserver sa vie et ses biens jusqu'à l'invasion des communistes.

f) Ils ont nourri le peuple en temps de famine.

Des famines sans pitié viennent s'abattre périodiquement sur ce désert et sont une des causes du dépeuplement. En 1877, lorsque la population mongole, détroussée par les brigands musulmans, avait été réduite à la dernière extrémité et qu'une famine plus cruelle que jamais la menaçait d'extinction, les missionnaires se dévouèrent sans marchander aucun sacrifice, réduisant leurs aliments à quelques tasses de lait battu par jour: ils sauvèrent tous leurs convertis ainsi que 40 autres familles payennes qui se réfugièrent à la mission. Le peuple affamé reçut les mêmes bienfaits pendant les famines de 1891-92, 1901, 1917, 1928.... La reconnaissance pour ces bienfaits attacha plusieurs Mongols solidement à l'Eglise et les arma d'arguments irréfutables contre les attaques des lamas et des mandarins. "Les missionnaires ont sauvé notre vie, disaient-ils, comment pourrions-nous ne pas nous attacher à leur religion ?"

g) Par des oeuvres de bienfaisance, ils ont guéri les malades, nourri les orphelins et les vieillards.

1') La Sainte-Enfance.

C'est la famine de 1877 qui fut l'occasion de la fondation d'un institut de la Sainte-Enfance chez les Mongols. Durant ce terrible fléau, les missionnaires rachetèrent quelques petites filles mongoles et chinoises et les sauvèrent d'une mort certaine. L'oeuvre de la Sainte-Enfance n'existant pas chez les Mongols, ces enfants furent d'abord confiées aux meilleures familles chrétiennes. Six ans plus tard un orphelinat put être fondé dans une réduction chinoise voisine et les orphelines mongoles y furent envoyées pour recevoir une éducation chrétienne. Mais quand, en 1891, une nouvelle famine sévit en Mongolie, les orphelines d'origine mongole furent transférées à Boro Balghasu et formèrent le premier noyau des dizaines de filles qui, dans la suite, furent nourries, vêtues et éduquées dans cet institut de la Sainte-Enfance. Après y avoir passé des années heureuses, elles devinrent des mères de famille chrétiennes souvent exemplaires.

2') Hospice de vieillards.

Les vieillards sans proche famille assez charitable pour les recevoir sous son toit et les nourrir furent logés, nourris et vêtus jusqu'à leur mort dans un hospice de la mission. Ces hommes, au caractère parfois sombre et violent, profitèrent ainsi de la charité des missionnaires pour passer, dans cet hiver de la vie, quelques jours ensoleillés.

3') Dispensaires.

Citons encore la fondation des dispensaires. Ceux-ci furent l'oeuvre principale des missionnaires protestants, mais, dans les missions catholiques mongoles aussi, un dispensaire fut fondé en 1937. Deux ans plutôt nous reçûmes l'ordre de S.E. Mgr. G. Schotte d'ouvrir, quelque part dans le désert des Ordos, un dispensaire gratuit pour le peuple mongol. Cette entreprise, toute de charité cependant, se heurta à des difficultés inattendues de la part des mandarins mongols et des communistes chinois. Ce ne fut qu'en 1937 que les bâtiments nécessaires purent être construits. Mais, l'installation une fois achevée, les Mongols affluèrent de toutes les plaines et collines. Nous avions souvent 30 à 50 visites par jour. Pendant leur séjour à la mission de Hara Shili, les malades étaient logés gratuitement par les chrétiens ; un grand nombre s'en retournèrent guéris. Pendant les quatre ans de son existence, ce dispensaire a soigné environ douze mille malades, mongols et chinois (3).

Notre action médicale ne devait point s'arrêter à ce dispensaire: il était nécessaire d'instruire ce peuple, d'une façon élémentaire au moins, des principles de l'hygiène. Dans ce but nous avons composé en mongol un petit traité d'hygiène appelé "Beye i hamaghalahu yosun", dans lequel les Mongols pouvaient étudier l'anatomie du corps humain et les soins à lui donner, l'hygiène des habitations et de la nourriture. Pour les guider dans l'emploi des médecines chinoises et étrangères, nous avions traduit un petit livre "Conseils précieux pour l'usage des médecines chinoises et étrangères" (Oros-Nangkiyad un ebedtshin i emnekü yin obadis). Le temps seul nous a manqué pour imprimer et répandre ces livres parmi les Mongols. Les manuscrits attendaient l'impression au moment où les communistes envahirent la mission.

Nous venons d'esquisser l'oeuvre matérielle réalisée par les missionnaires en Mongolie avant l'invasion communiste. On doit savoir que

cette oeuvre n'était pas le vrai but de leur pénétration dans ce pays. D'ailleurs, souvent les moyens efficaces, dont seuls les gouvernements nationaliste et communiste disposaient, leur manquèrent complètement. Ces gouvernements et leurs agents étaient par conséquent beaucoup plus favorisés et en état d'obtenir des résultats de beaucoup supérieurs. Un jugement objectif admettra cependant que cette oeuvre matérielle des missionnaires mérite également une haute appréciation, comme l'ont reconnu eux-mêmes des Mongols haut-placés.

2) Développement intellectuel.

Nous n'avions pas, comme les communistes, des capitaux inépuisables à notre disposition ni des écrivains catholiques en abondance pour inonder la Mongolie d'une grande diversité de brochures et de livres presque gratuits. Nous n'avions aucun pouvoir pour forcer les gens à venir à notre école étudier nos livres. Non, mais nous avons concentré nos efforts, sauvant ainsi la culture mongole menacée de disparition, sur leur formation intellectuelle dans leur propre langue.

a) Ecoles mongoles.

Le principal moyen pour atteindre ce but était la fondation d'une école purement mongole, dans laquelle toutes les branches, conformément au programme chinois de l'Etat, seraient étudiées en mongol, tant au degré supérieur qu'au degré inférieur. C'était une innovation hardie. Car, nulle part dans toute la M.I., ni l'Etat ni les Mongols eux-mêmes n'avaient réussi à fonder une oeuvre pareille. Quand, en 1935, un délégué du gouvernement autonome de la M.I. vint inspecter notre école, il fut tellement émerveillé par l'oeuvre réalisée qu'il ne tarit pas de louanges à l'adresse des missionnaires, au lieu de les accabler des reproches qu'il avait eu l'intention de leur lancer. Il avoua sincèrement que les missionnaires étrangers de Boro Balghasu travaillaient efficacement au développement intellectuel des Mongols.

Lorsqu'en 1937 la Bannière Otok reçut du gouvernement kuomintang l'ordre de fonder une école officielle mongole, le directeur, Orgen Dalai, nous demanda de lui prêter les manuels classiques mongols de notre école pour les employer dans son école officielle.

Ces manuels, les missionnaires avaient dû les traduire ou les composer eux-mêmes en mongol. C'était une oeuvre de pionnier. Seul un manuel de littérature mongole, le "Mongghol odha yin surghahu bitshig", avait été édité par la librairie mongole de Pékin. Tous les autres devaient être préparés par les missionnaires. Cette collection de manuels se composait d'une cinquantaine de volumes, qui exposaient la littérature mongole, la grammaire, l'art épistolaire ordinaire et officiel, la géographie mongole et universelle, la physique, l'hygiène, l'arithmétique, l'histoire mongole et universelle, la politesse et l'étiquette. En 1941, quatre volumes avaient déjà été imprimés et édités pour être répandus non seulement parmi les chrétiens, mais aussi parmi les non-convertis.

b) L'imprimerie.

C'est grâce à une imprimerie mongole de la mission de Boro Balghasu que nous étions en état d'éditer ces travaux. Cette imprimerie fut fondée en 1935 par S.E. Mgr. G. Schotte (+1944) dans le but d'influencer le plus grand nombre possible de Mongols en leur enseignant la religion chrétienne et aussi les merveilles de la science moderne, les principes d'une organisation sociale et économique saine, les mouvements des idées dans le monde, l'histoire, l'élevage, etc.....

Nous avons raconté ailleurs (4) au prix de quelles difficultés l'évêque était parvenu à faire transporter les lourdes machines à travers les dunes de sable du pays des Ordos. Un jeune missionnaire, R. Van Hyfte, fut chargé de la direction de l'imprimerie. Il a réussi, non sans avoir vaincu mille obstacles, à publier une bonne dizaine de volumes.

c) Etudes mongoles.

Pour servir la cause des Mongols et de leur civilisation, pour leur susciter des sympathies dans le monde entier, les missionnaires se sont appliqués à étudier à fond la langue et l'histoire de ce peuple, ses moeurs et ses coutumes. Ils ont publié à ce sujet plusieurs ouvrages, dont certains sont placés au sommet de toutes les publications linguistiques mongoles. L'un des missionnaires chez les Mongoles, le R.P.A. Mostaert, est considéré par tous les mongolisants, mongols aussi bien que russes et autres, comme le savant le plus universel, le plus solide et le plus profond parmi eux. Il est admiré d'eux pour sa grande modestie, sa droiture consciencieuse et sa charité, qui ne se lasse jamais de guider par des conseils sûrs tous ceux qui le sollicitent. Et les correspondants de ce père sont nombreux. Dans les M.M., nous avons décrit les ouvrages publiés avant 1949. Depuis lors le travail n'a pas cessé et les publications continuent (5).

B.—Réalisation du but religieux.

Tous ces efforts et ces sacrifices pour procurer aux Mongols le bonheur et le bien-être matériels et leur développement intellectuel n'étaient point le but ultime des missionnaires. Ils ne s'en servaient que comme de moyens pour atteindre le but principal: le salut éternel des Mongols et la fondation de l'Eglise dans leur pays.

Nous avons brièvement décrit plus haut (6) la situation religieuse des Mongols payens. Leur sentiment religieux est très profond. Une fois attachés à une religion digne de ce nom, ils changent difficilement leurs convictions. Or, ce changement est pourtant une condition essentielle, sans laquelle il est impossible d'implanter chez eux l'Eglise chrétienne. Mais, grâce aux secours matériels présentés par les missionnaires, ceux-ci ont réussi à fonder plusieurs missions (7), qui devenaient comme autant de ports de salut des Mongols. Ce n'est qu'après leur établissement définitif que commençait le vrai travail missionnaire: l'instruction de la doctrine chrétienne et la réforme de moeurs, l'initiation à la discipline ecclésiastique et la pratique de la religion.

1) Instruction chrétienne.

C'est un fait avéré que les Mongols laïcs ne possèdent que très peu de doctrine bouddhique. Ils croient en une divinité suprême, mais vénèrent des "burhan" innombrables (8). Les mauvais esprit jouent aussi un rôle important dans la vie religieuse des Mongols, car ils doivent constamment éviter d'irriter les démons, qui leur causeraient toutes sortes de malheurs (9).

Les missionnaires leur opposaient la doctrine catholique, claire et absolue. Les Mongols adhéraient assez facilement à ces croyances et certains parvenaient à posséder une doctrine très solide. Les missionnaires catholiques composèrent plusieurs catéchismes avant d'adopter définitivement le catéchisme actuel (10), tandis que les protestants répandirent partout la Bible en mongol (11). Les catholiques composèrent ou traduisirent aussi des livres de doctrine chrétienne (12), dans lesquels les Mongols lettrés pouvaient étudier à leur aise une exposition plus détaillée. Enfin, le sermon de chaque semaine refraîchissait la mémoire et éclairait de temps en temps de nouveaux aspects de la doctrine chrétienne.

La réforme des moeurs était une entreprise plus difficile. Les Mongols étaient connus pour leurs moeurs peu délicates, à cause, surtout, des vices propagés par les lamas. La polygamie était fréquente ainsi que le concubinage et la fornication. Un certain nombre était opiomane ou esclave de la boisson forte. La passion du jeu de hasard existait moins chez eux, mais ils se laissaient parfois entraîner à des colères terribles. Leur superstition pénétrait pour ainsi dire toutes leurs actions.

Il était impossible aux convertis de se corriger en quelques jours de défauts si profondément enracinés. Ce n'était qu'après des années de constante exhortation et de vigilance de la part des missionnaires que les effets se firent remarquer. Les païens n'ont, à cause de la corruption de leurs moeurs, que peu d'enfants. Les familles chrétiennes étaient ordinairement très prolifiques grâce à leur vie familiale chrétienne. Les opiomanes et les joueurs étaient des exceptions parmi les chrétiens et le nombre d'alcooliques était minime en comparaison de celui des païens adonnés à ce vice.

2) La discipline ecclésiastique et la pratique de la religion.

Pour sauver son âme, il ne suffit pas d'apprendre quelques pages de catéchisme par coeur ou de corriger ses défauts, il faut en outre se conformer à la discipline de l'Eglise et mettre sa religion en pratique. Cette discipline consiste en des règles, qui guident le chrétien dans certaines circonstances, par exemple la prohibition des livres mauvais et dangereux pour la religion, le jeûne et l'abstinence, les empêchements de mariage, etc... On met sa religion en pratique en fréquentant les sacrements, en assistant aux offices et cérémonies publiques, etc...

L'abstinence du Vendredi offrait quelques difficultés pour le peuple mongol, qui se nourrit presque tous les jours de viande, qui ne mange ni poissons ni oeufs. Mais, après un certain temps, les familles sincèrement converties observaient strictement cette règle. Quoique les convertis mongols demeurassent loin de l'église, l'assistance à la messe du dimanche était aussi bien observée que dans les réductions chinoises où presque tous les chrétiens pouvaient se rendre en cinq minutes à l'église. C'était un beau spectacle de les voir galoper à travers la plaine, arrivant de toutes les directions à l'église, centre de la vie religieuse.

Les sacrements étaient fréquentés avec la même ferveur, car les chrétiens mongols ne craignent nullement de rester à jeun jusqu'à midi et plus tard. Chaque année il y avait à travers la plaine de Boro Balghasu une procession du St. Sacrement, pendant laquelle une trentaine de Mongols à cheval escortaient le St. Sacrement et encadraient les différents groupes d'enfants et de chrétiens, qui portaient des banderoles. Ils avaient une grande dévotion pour les pélerinages à un sanctuaire de N. Dame dans la région sud du pays des Ordos.

Bref les 1200 Mongols chrétiens vivaient heureux et prospères dans les deux réductions de Boro Balghasu et Hara Shili. Les missionnaires aimaient leurs convertis comme des pères, leurs enfants. Ceux-ci vénéraient et aimaient les missionnaires, leurs grands bienfaiteurs et les pères de leur âme, plus que leurs propres princes. Ils n'espéraient aucune réforme sociale, mais n'avaient qu'un seul espoir: celui de continuer leur vie paisible dans les réductions, où ils trouvaient le nécessaire, la paix de l'âme et l'espoir d'une vie de béatitude éternelle.

N O T E S

(1) Mission Bulletin 1956, 647.

(2) Les troupeaux de poneys mongols se composent de plusieurs familles: un étalon avec une dizaine de juments. Les étalons hardis volent les juments des étalons peu vigilants ou peu combatifs.

(3) Dans ce travail nous étions assisté par une religieuse mongole, appelée Ma Agatha.

(4) M.M., 193

(5) A cette occasion énumérons brièvement ces publications:

A. Mostaert, C.I.C.M.:— A propos du mot "shirolgha" de l'Histoire secrète des Mongols, dans HJAS (Harvard Journal of Asiatic Studies), lç 49, 470-476.

— Trois passages de l'Histoire secrète des Mongols dans Studia Orientalia, Helsinki, 1950, 7 pages.

— Sur quelques passages de l'Histoire S. des M.: HJAS 1950, 285-362; 1951, 329-403; 1952, 285-408.

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(6) Mission Bulletin, 1956, 648, 649.

(7) Les missionnaires catholiques, après des essais chez les Tchakhar à Yao-tzû-kou (1870), chez les Alashan à Shadjintaohai (1875), chez les Ordos dans la Bannière Djunghar à Bagha Edjin (1875); dans Dushin à Naringol (1876), et Bagha Shiber (1898), dans Otok à Bayintohai (1879), Manghan Hudtug (1880), K'öber (1898), finirent par abolir ces petites stations de mission et concentrèrent leurs convertis dans la plaine de Boro Balghasu et les collines de Hara Shili. Les missionnaires protestants s'établirent chez les Mongols à Ghashatu, à Hattin süme, â Doyen, à Naiman ûla, à Gul tshaghan, chez les Ordos à P'atzû Bulung et chez les Alashan à Ting yüan ying.

(8) Cfr. Grünwedel, Mythologie du Bouddhisme au Tibet et en Mongolie, Paris Leroux 1900, p. 96-195.

(9) Cfr. Maurice Percheron, Dieux et Démons Lames et sorciers de Mongolie, Ed. Denoël, Paris, 1953.

(10) C'est le catéchisme chinois du P. d'Ollières, qui fut traduit par le P.A. Mostaert et est intitulé: Tshihula nom un surtal.

(11) Nous complétons ici la liste des publications mongoles de la B.F.B.S. que nous avons étudiées dans M.M. 246 ss. Cette société avait une filiale à Shanghai: la Chine Bible House (Hongkong Road, 58). Cette maison a édité avant l'invasion communiste plusieurs livres de l'Ancien et du Nouveau Testament, dont voici les titres:

Mongolian Jonah: Jona kemegtshi borobid un nom. Printed in China, 1939. Dix pages in 16°.

Exodus in Mongolian. Mosi yin Igsodus kemegtshi quoyadughar nom. Shanghai, 1933, 142 p. in 8°.

Mongolian Proverbs: Solomon u erdeni üges. Shanghai 1939. 42 p. in 8°.

Genesis in Mongolian. Mosi yin Genesis kemegtshi nigetüger nom. 1932, 134 p. in 8°.

Mongolian Psalms. Magdaghal un duu nughud, esebesü Psalma nughud kemegtshi nom oroshiba. 1939.

Mongolian Mark, revised version. Marka yin bayar un medege kemegtshi nom. China. 1947.

Mongolian Luke, revised version. Luka yin bayar un medege kemegtshi nom. China 1947.

Mongolian John, revised by Joel Eriksson. Ce dernier s'occupe aussi de la révision de l'Ancien Testament traduit par Stallybras.

(12) Nous avions omis de citer deux livres de doctrine chrétienne en mongol dans M.M. et dont B. Laufer cite les titres dans son article, Skisse der Mongolische Litteratur, de la Revue Orientale, Tome VIII. Le premier livre cité est la traduction du livre du P. Ricci: "Chi jen shih pien". Cet ouvrage contient un dialogue au sujet de la doctrine chrétienne entre un chrétien et un païen chinois.

Ce livre fut traduit en mongol et édité en deux volumes. Timkovsky doit avoir vu ce livre à Pékin en 1820. Cfr. Timkovsky, Reise nach China durch die Mongolei in dem Jahren 1820 und 1821. Leipzig 1825. Band II, 357. L'autre livre est la traduction du livre de Ricci, "T'ien chu shih-yi". Le titre de la traduction est T'engri yin edjin ü ünenkhi djirüm. Henri Cordier, dans l'Imprimerie Sino-européenne en Chine, Paris, p. 35 n° 225, cite une traduction mandchoue du livre, mais pas la traduction mongole.

Catholicism and The Press in Indonesia

— By T. Oudejans, O.F.M., M.A. —

FREEDOM is the natural state in which a nation should live. Only in freedom is it possible for a nation to develop its possibilities and to show what it really is. This is obviously demonstrated in the newborn nations of South-East Asia, which were formerly colonized by Western powers. In the organizing and technical fields one might observe a degree of deterioration here and there. In the spiritual field however a tremendous power breaks through, which previously remained hidden. One of the fields in which this new life manifests itself most clearly in free Indonesia is that of the press.

The situation before — and after the war. Before the war almost the whole field of the press was in the hands of the Dutch. Newspapers and periodicals were published in the Dutch language.

The few magazines in the Indonesian language or in one of the many dialects lagged far behind journalistically and technically. The gaining of freedom in Indonesia has completely changed the situation. There are still a number of newspapers and periodicals in Dutch, but their number is decreasing and their quality is deteriorating.

On the other hand the number of newspapers and periodicals in Indonesian is now innumerable. Several among them fulfill the requirements of the international standard. A much bigger percentage of the people is now within reach of the press, because mass education is spreading at a fantastic rate.

Great variety. The great variety in the Indonesian press nowadays has its disadvantage and sometimes looks like a splitting up of forces. This situation is brought about by different factors. Every religious or political persuasion tries to build up its own press. In this respect the press in Indonesia resembles more the press in the Netherlands than the press in English speaking countries. The most important trends represented in the Indonesian press are: nationalism, socialism, communism, Islam and Christianity. Each of these can be subdivided and found in the press. Another factor that has brought about the tremendous variety is the government support on a large scale which was given to the press especially in the first years of the revolution. The government realized that a national press was a very important factor in the struggle for independence and so gave it financial support.

On the one hand, this support stimulated the growth of the national press, but on the other, wise selection was overlooked. When of late this support has been more and more withdrawn, many magazines are disappearing.

Character of the Indonesian Press. The not too flourishing economic situation of the country is reflected quite naturally in the press. The size of each newspaper and magazine issued is small compared with that of Western countries; layout and illustration is rather poor. On the other hand there are only a few countries from which Indonesia has something to learn concerning freedom of press. The government is critized openly and there are few opinions which cannot be printed in the newspapers. Another characteristic of the Indonesian press is its seriousness. Typical of a young country which is being built up, is the reader's demand for education and fundamental enlightenment. Recreation takes second place. But of late however the number of recreational magazines is growing.

Catholic press necessary. Only the communistic and extreme Islamic press is hostile to Catholicism. The greater part of the press observes a benevolent neutrality concerning religion. As Catholics form only a small minority of the population— a little more than 1% — Catholic news cannot appear to its full advantage in the public press. This is the most important reason which makes the existance of a Catholic press necessary. Other reasons are the positive formation of the Catholic community, as a small minority in the midst of a predominantly non-Catholic population, and also to raise a bulwark against wrong influences, such as Communism and materialism.

Favorable development. The Catholic press also showed heartening growth after the establishment of national independence even though its full development is far from being accomplished and leaves much to be desired. The main obstacle to its expansion is an economic one. There are about one million Catholics in Indonesia but almost half of them live in the remote islands of Flores and Timor. This area is economically far behind Java. Even though illiteracy in these islands is almost wiped out by the work of the mission schools most of the people are too poor to afford a newspaper or magazine. The remainder of the Catholics are spread over the Archipelago. For the moment it is impossible to start a Catholic daily.

A daily has only a restricted field and it loses its value if it becomes stale because of prolonged transportation. No where in Indonesia is there to be found a sufficiently large group of Catholics who are financially strong enough to support a Catholic daily. For the time being the obvious task for the Catholics is to concentrate on building up a good magazine press.

A survey of the Catholic press. There are in Indonesia at present 2 Catholic weeklies, one in Dutch: "Katholiek Leven" ('Catholic Life') and one in Indonesian: "Penabur" (The Sower). The Dutch paper for the time being has still a useful function, because part of the older members of the Catholic community, especially Eurasians, and Chinese, still speak Dutch. This group however is declining rapidly, because the younger generation does not learn Dutch anymore.

"Penabur" tries to be generally educative for the more or less educated Catholics. Beside religious questions, others such as social, political and cultural are also dealt with. For the Catholics of higher educational standard there is the monthly publication "Basis" which gives in a popular way information in the fields of science and culture. It is also read by non-Catholics. To meet the demand for spiritual matter, especially for priests and religious, there is the monthly publication "Rohani" (Spirit). "Suara Katolik" (The Catholic Voice) is the official publication of the Catholic Party, in which the political activity of the Catholics in Indonesia is made known. The monthly publication "Sibuk" (Active) gives popular information to the workers, who are often exposed to communist influences. "Nafiri" (The Trumpet) is a publication of the Catholic members of the Army. Moreover there are a couple of papers that meet regional demands. The most important ones are "Praba", printed in Javanese and "Bentara" (Herald) published twice a month and widely read in Timor and Flores.

Considering the big differences between the various peoples of Indonesia these regional publications are essential.

News agency. At the beginning of this year a Catholic news agency "Pax" was started by Penabur at the request of the Indonesian hierarchy. The idea is to coordinate domestic and international Catholic news for the Catholic press and to penetrate the non-Catholic press with Catholic news.

The Future. The organization and equipment of the Catholic press in Indonesia is still rather primitive mainly because of financial reasons but steady progress can be noticed. As in other countries too much of the work is done by priests and religious because there are only a few trained lay-journalists. This lack is being attacked systematically. Formation of Catholic lay-journalists is naturally of great importance for increasing the Catholic influence on the non-Catholic press.

All things considered, the position of the Catholic press in Indonesia can be called a favorable one. It has freedom of speech and is not affected by pressure from without in its development. As the education and prosperity of the people increase the Catholic press will be able to develop in a richer and fuller way.

Statement on The Hongkong Refugee Situation

— By L. Stumpf —

A Survey Mission headed by Dr. Hambro visited Hongkong in 1954 to prepare, upon the recommendation of the Advisory Committee of the United Nations High Commissioner, findings with regard to the numbers of refugees, their problems, their status, etc., which became known as the Hambro Report. There was question of the eligibility of the Hongkong refugees under the High Commissioner's mandate. The report became so involved in the "legal" standing of these refugees that when it was discussed several times in the United Nations no decision was taken and no help forthcoming.

The China Refugee International Council, a representative body of the principal Voluntary Agencies in Hongkong, has prepared a statement for discussion in Geneva on January 28, 1957. We consider it a very complete summary and restatement of the plight of 700,000 refugees who make up a quarter of Hongkong's population. This last figure is the official Government quotation which we consider very minimum.

A. Background to the Problem

1. The 20th century world, fearful and divided against itself, has been termed variously the Age of Technology, the Age of Democracy versus Dictatorship, the Age of World Wars. The presence, however, of 30 to 40 million uprooted individuals scattered throughout many lands justifies the statement that we live in the Age of the Refugee, of the Homeless Man. This is the most staggering, critical and unsolved contemporary social problem, reflecting the frightful truth that whereas man has learned to control his physical environment, he has not tamed the savageries of human nature. This great human drama, whose nerve center a decade ago lay in Europe, is now being played in Asia, where millions of people, distressed by events which they did not cause, are seen writhing, crawling, heaving and vibrating in their struggle to exist. In this grim drama of human suffering, set against a backdrop of oriental poverty and splendor, Hongkong plays a leading role.

2. International law demands — without regard to the status of the host population — that the objective goal in the treatment of refugees should not fall below the standards of international civilizations. Unless this enlightened value is integrated with our expanding knowledge of the refugee problem and is accompanied by a willingness to undertake appropriate remedial action, the value remains the hollow-voicing of high sounding principles of human rights and international standards of decency. If the drastic decision to act can be taken — hunger, unemployment and disease will be to a large extent preventable.

3. The Magna Charta of Human Rights has been — at least theoretically — accepted. This means that the basic human needs of all persons, irrespective of race or nation should be met, not ignored or frustrated. Hunger and unemployment are no more acceptable to a Chinese refugee than

to a Hungarian refugee. The Universal Declaration of Human Rights nowhere admits that there is any virtue in frustration or in any doctrine of lesser eligibility.

B. The Situation of the Chinese Refugee in Hongkong

4. It has been clear for some time — especially since publication of the Hambro Report in 1954 — that certain grave problems are implicit in the existence of 700,000 Chinese refugees in Hongkong. The highly unsatisfactory state of affairs was summed up succinctly in a recent report by the Governor of Hongkong: "For the last three years the Hongkong Government has undertaken a vigorous campaign to rehouse the hundreds of thousands of homeless persons, for the most part refugees from the mainland, whose closely packed squatter huts, dotted all over the urban areas of (Hongkong), have constituted a very serious fire and health hazard ..... The people themselves for the most part live at a bare subsistence level; they own little or no personal property; the great majority have no real stake in (Hongkong). Employment is difficult and in some cases indifferently paid. They are people who have fled from their homeland and it is not surprising if their fate has engendered a sense of frustration and bitterness. Though many of them may have no strong political convictions, for the most part they bear resentment against the present regime in China to which they attribute their present hardships."

5. The major problems arise from:

   a) *Lack of legal and political protection:* The United Kingdom Government has not extended to Hongkong its ratification of the Convention relating to the Status of Refugees. The Chinese refugees in Hongkong, therefore, cannot claim any legal rights accruing under this international refugee instrument. The quest for safe haven is a matter of grave concern to him, and for nearly a decade he has sought protection from what he considers a hostile, aggressive force that constitutes a constant threat to the life and liberty of himself and his family. Without international protection, the Chinese refugee is exposed to external threats and dangers.

   b) *Social and economic insecurity:*

   There are also hazards to the refugee in his area of safe haven over which he has no control and which endanger his security. These are social and economic dangers which may not be as startlingly obvious as the political threats, but to those concerned with this problem in Hongkong, microbes are no less dangerous than bullets. The history of the 20th century has given abundant evidence that the free world can ill afford to ignore the encroaching forces of inhumanity and barbarism. The ground in Hongkong may dissolve because of human misery, fear, and material wants, the want of food, clothing and housing.

   The symptoms of economic deterioration, already present, are becoming more and more critical as characterized by: a very low standard of living, large numbers of employable but unemployed and underemployed persons, the prevalence in epidemic form of controllable diseases, inadequate and insufficient housing, delinquency, unwholesome or little recreation.

C. Request for UN Assistance

6. Voluntary and intergovernmental agencies, working in close cooperation with the Hongkong Government, try their best to solve the most

urgent problems. The weakness in the present overall effort is the constant lack of sufficient financial resources. Relief and rehabilitation in Hongkong is a colossal job that must be done. Hundreds of thousands of Chinese refugees look desperately to the United Nations for legal protection and as a new source of material assistance.

7. The failure of UNREF to date to make a determination of the Chinese refugee's eligibility under the UNHCR's mandate — as we understand the problem — is due to a legal dilemma. Chapter V of the Hambro Report points out that the definition of the terms "Refugee de jure" and "Refugee de facto" has given rise to uncertainty with respect to the important question as to how it should be determined that the Chinese refugee in Hongkong falls under the mandate of the UNHCR. If one starts from purely legal criteria, the way is open to arbitrary and discriminating treatment against the Chinese refugee, giving him an unwarranted and inferior status in relation to other refugee groups in the world.

8. The facts relating to the de facto status of the Chinese refugee in Hongkong are:

   a) he rejects the Central People's Republic of China, spurns its offer of "protection", and does not recognize this state as the legal Government of his homeland.

   b) if he accepts the Republic of China as his legal Government— and a few do not — this Government, diplomatically, is not in a position to extend legal protection or economic assistance to him.

   c) As an alien resident in Hongkong, he does have certain protection under local law, but he does not posses the basic rights of a British subject and therefore his status is unequal — especially re his protection and rights internationally.

   In sum, the Chinese refugee in Hongkong has no effective international and limited local legal protection; he is — in fact — as bona-fide a refugee as any other group in the world. And he is in dire need of material assistance. WE REQUEST that the fourth session of the UNREF Executive Committee vote that Chinese refugees are eligible under the mandate of the UNHCR, and further, move to appropriate funds — to the extent available — for the initiation of a program on behalf of Chinese refugees in Hongkong.

D. A Program for Action

9. Assuming that the Chinese refugee will come under the UNHCR mandate and that limited financial assistance will be made available for the refugee in Hongkong, we venture to raise what we believe to be the most critical problems and then offer our recommendations for a concrete program. The international voluntary agencies who comprise our Council are — and have been — actively working at alleviation of these problems; our work has been consistent with the recommendations of the Hambro Report and supplements the program of the Hongkong Government.

   a) *EMPLOYMENT:* The prolonged inactivity of a large number of unemployed but employable people has had a great demoralizing influence on the whole of this local society. Dr. Hambro strongly emphasized the need to pay particular attention to creating employment for the very large number of unemployed refugees in Hongkong. In order to achieve this very essential need, the following stops are necessary:

1) *Vocational training:* The few existing vocational training facilities are inadequate to deal with the present situation among Chinese refugees, because only a limited number of students and apprentices can be accepted, and tuition fees cannot be met by the majority of refugees.

WE RECOMMEND:

The early establishment of more Vocational Training facilities with free or very low tuition fees.

2) *Integration of refugees in agriculture:*

In order to create permanent employment for refugees and to increase the local production of the food supply for the Colony, an expanded program should be undertaken to allocate abandoned land and then to integrate on this land refugee families who are qualified farmers.

WE RECOMMEND:

(a) A detailed survey of existing possibilities in this field should be conducted by local Government Departments in close cooperation with existing private organizations and specialized UN Agencies, such as F. M. O.

(b) Expanded financing to provide additional credits for the integration of refugee farmers and for the improvement of production, marketing and distribution of local agricultural products.

3) *Integration of refugees in crafts and small scale enterprises:*

According to Dr. Hambro, about 20% of the Chinese refugees are engaged in crafts; this is another way of firmly establishing the refugee's economic livelihood. Apart from his willingness and ability to work and to learn, the Chinese refugee has brought with him a splendid heritage for manual skill. He possesses an extraordinary ability to reorientate himself towards new occupations. Several thousands of refugee families could be established in this category of work.

WE RECOMMEND:

(a) The establishment of an office within the Hongkong Department of Commerce and Industry responsible for initiating and promoting the development of local arts and crafts. This office would administer a non-profit, revolving loan fund which would be made available to technically qualified refugees desiring to start production of marketable handcraft goods.

(b) Dispatch of technical experts from the specialized UN Agencies to advise the Government and local Agencies participating in such an employment scheme (perhaps from ECAFE).

b) *HOUSING:* Housing is the most important challenge which faces the refugee community of Hongkong. With a natural population increase of 1360 per week, Hong-Kong has one of the world's most difficult housing problems. Despite vigorous action on the part of the Government, it will remain a problem for years to come. The shocking housing conditions for hundreds of thousands of people in Hongkong are the cause of an epidemic form of tuberculosis, delinquency and social decay. No effective change in health and social standards can be achieved so long as tens of thousands of people possess nothing but bed-space (a cubicle without light and fresh air) or a miserable squatter hut (no protection against wind and weather), neither of which allows for privacy, or an opportunity to think, to study, to relax. Others, even less fortunate, live on the street, on roof-tops, and in caves and basements. The living conditions

in Hongkong must be considered as inadmissable from the standpoint taken by the Declaration of Human Rights.

WE RECOMMEND:

The additional construction of new housing facilities under one of the schemes endorsed by the Hongkong Government by the establishment of a Housing Credit Fund to help provide for the rehousing of 300,000 persons. The erection of housing units not only provides homes but at the same time creates work. Many thousands of refugees find employment when housing units for the homeless are built and when land reclamation schemes are carried out for such purposes.

c) *PUBLIC HEALTH* is another outstanding problem. The local Government Medical Department is making strenuous efforts to cope with the ever increasing difficulties. Medical facilities are entirely indequate and the medical staff has to work under the most adverse circumstances. In local out-patient clinics, medical doctors work in shifts from 9 a.m. to midnight and see one patient every 2-3 minutes. 499,000 attendancies were recorded at the Kowloon Hospital during one year. A mass of humanity sits, stands or mills around the out-patient clinics, waiting long hours and even days for adequate medical help which, in many cases, cannot be given. Tuberculosis continues to be the major public health problem, and tuberculin testing indicates that almost 95 percent of the population above the age of 14 years has already been infected by the disease. The low standard of living creates circumstances that breed tuberculosis in epidemic form. The T.B. death rate is several times higher than that of European countries, with one-third of the deaths occurring in children under 5. There are only 971 tuberculosis hospital beds available, with at least 5,000 acutely-ill cases in urgent need of hospitalization. Hongkong has 27 hospitals with 4,961 hospital beds; less than two beds per 1,000 of population. Eight times the present facilities are required, but the financial resources of the Hongkong Government are not adequate to meet the present need.

WE RECOMMEND:

(a) A comprehensive, detailed survey of local health conditions as a basis for formulating concrete program recommendations. The survey should establish the relationship of housing, sanitation, recreation and working conditions to the total public health problem.

(b) The building of additional hospitals which would have T.B. facilities.

(c) The establishment of a village settlement for convalescents with adequate medical, institutional and rehabilitation facilities.

(d) A program for licensing refugee doctors, medical students and nurses who are trained and residing in Hongkong, but who do not posses the required British licenses.

d) *EDUCATION:* Education in Hongkong is voluntary and, with few exceptions, school fees ranging from £10 — £100 per year are charged. 175,000 children from 5 — 14 years of age do not attend school primarily because of insufficient and inadequate facilities, inability to pay school fees, low family income compels children to work, and parental ingnorance or carelessness. The

Government of Hongkong, supplemented by the efforts of voluntary agencies, pursues an active and energetic policy to meet the education need and as a result, the number of schools between March 1946 and March 1954 rose from 414 to 1,097, the number of pupils from 60,000 to 224,000.

WE RECOMMEND:

(a) Close collaboration with UNESCO for technical advice and assistance in developing the Hongkong educational program.

(b) An increase in educational facilities, especially for primary and middle school education, with a credit loan fund to stimulate construction.

(c) Increased facilities for teacher training, including re-training of potential teachers among the refugees.

10. Within the scope of the foregoing program, priority of action should be given to:

a) increasing the number of low-cost housing units

b) the establishment of out-patient clinics and hospitals

c) the construction of additional educational facilities.

UNREF funds for such a program should be administered by the Hongkong Government under the supervision and control of the UNHCR's Special Representative in Hongkong through contractual relationships with the local government and in accordance with UNREF policy decisions relating to the appropriation of funds. Provision should also be made permitting the Hongkong Government to sub-contract such parts of the program as deemed advisable to recognized local and international, non-profit, voluntary relief agencies for implementation, provided the said agency is the best qualified instrument to implement that aspect of the program most efficiently.

11. We have emitted one partial solution in our discussion of a program for the Chinese refugee problem — to wit, resettlement abroad. This is intentional. The limited opportunities for resettlement abroad, the complexities of implementation, and the high per capita cost, compel us to reject this means of solution. Too few people would be helped at too high a cost and the immediate needs of the majority of refugees would be ignored.

E. Conclusion:

12. The problem of the Chinese refugee in Hongkong is an international issue, the responsibility for which must be borne primarily by the Hongkong Government, but with the assistance of the voluntary agencies and international bodies such as U.N.O. Today, only the international organizations have failed to shoulder their responsibility for this problem. The acceptance of these responsibilities — with the provision for concomitant assistance — opens the sole path for the Chinese refugee to tread in refashioning his broken life and overcoming his present difficulties. If this path is closed, he is faced with ultimate total ruin.

We, therefore, strongly urge that UNREF declare the Chinese refugee eligible under the UNHCR's mandate, that the legal and political protection afforded by that instrument be extended to him, that a program to help alleviate the acute distress of the Chinese refugee in Hongkong be adopted, and that funds be appropriated in order to carry out this program.

China Refugee International Council
Hongkong, January 1957

La Réforme de l'Ecriture Chinoise

— *Léon Trivière* —

(**suite**)

Simplification des Caractères

EN 1951, nous révèle M. Wu Yü-chang, le président Mao Tse-tung ne se contenta pas d'indiquer l'orientation que devait suivre la réforme de l'écriture; il tint à préciser: "La simplification des caractères doit précéder l'adoption d'un alphabet phonétique."(25)

Visant avant tout à l'efficacité et à la vigueur de l'action, le Gouvernement de Pékin ne s'attarde pas aux considérations d'ordre esthétique, éducatif et culturel de ceux qui plaident en faveur des caractères incorruptibles et du "langage de la beauté". Sans doute reconnaît-il que "l'écriture idéographique a rendu dans le passé de remarquables services au pays. Toutefois, ajoute-t-il, les difficultés qu'elle présente la rendent actuellement incapable de répondre aux besoins de la vie moderne. . . Sa transformation en écriture phonétique est un travail qui ne peut évidemment pas s'accomplir en un instant. Même après le choix d'un alphabet, une période de transition sera nécessaire, pendant laquelle l'ancienne et la nouvelle écritures seront simultanément utilisées. . . Avant de rendre phonétique l'écriture actuelle, il est d'une urgente nécessité de la simplifier, afin de réduire autant que faire se peut les difficultés rencontrées dans l'étude, la lecture, l'écriture et l'emploi de la langue chinoise. . ."(26).

1.—*Réduction du nombre des caractères.* Au cours des siècles, les caractères chinois ne cessèrent de proliférer. Toute légende mise à part, on s'accorde en général à reconnaître historiquement l'existence d'une écriture définie au temps de la dynastie Chang-yin, c'est-à-dire entre 1558 et 1051 avant Jésus-Christ (27). Cette dynastie et la troisième dynastie Chou nous ont transmis, à elles deux, environ 1.098 caractères. Vers l'an 213 avant Jésus-Christ, Li Szu, ministre du fameux empereur Ch'in Shih huang ti — le "César chinois" qui unifia l'empire pour vingt et un siècles, mais déchaîna la haine des lettrés de tous les siècles pour avoir ordonné de brûler les classiques confucéens —, dressa un index contenant 3.300 caractères. Complété sept fois en deux siècles, ce catalogue totalisait 7.380 caractères au début de l'ère chrétienne (28). Dès lors la prolifération des caractères ne fit que s'accentuer: l'empire grandissait, les connaissances se développaient, l'écriture se vulgarisait; des mots nouveaux devaient répondre aux idées et exigences nouvelles. En l'an 121 après Jésus-Christ, le célèbre lettré Hsü Shen fit présenter à l'empereur An son remarquable dictionnaire, fruit de 21 années de labeur et vaste répertoire de 10.516 caractères, expliqués et classés sous 540 radicaux ou clés (29). Le règne de splendeur et de prestige du grand empereur mandchou K'ang-hsi — le contemporain de Louis XIV — favorisa le développement d'une production littéraire surtout remarquable par ses immenses travaux d'érudition, en particulier le grand "Dictionnaire de K'ang-hsi", composé par ordre et sous la direction de l'empereur et terminé en 1716. Cet ouvrage est une imposante compilation de plus de 40.000 caractères — variantes comprises — classés sous 214 clés.

Comment une telle prolifération des caractères s'est-elle effectuée? Pour le comprendre, il importe d'avoir quelque idée des différents procédés utilisés pour composer les mots chinois. Si l'on s'en tient à la constitution morphologique des caractères, il y aurait eu, d'après Hsü Shen (30), quatre principaux systèmes de composition, auxquels correspondent quatre groupes de caractères. En premier lieu,

les "images", ou représentations figuratives: un dessin représente l'objet. Par exemple, le caractère 木, arbre, représente un tronc avec quelques branches. Ensuite viennent les "symboles" qui visent non plus à reproduire directement la forme de l'objet, mais à donner une "indication logique", telle que le sens du mouvement, le nombre, etc. . . Par exemple, le trait vertical indique la position ou le sens du mouvement, comme dans 上 monter et 下 descendre. Le troisième groupe est celui des "agrégats logiques". On appelle ainsi des caractères créés par la combinaison de deux ou plusieurs caractères simples et dont la signification résulte de l'addition des éléments constitutifs. Par exemple la combinaison des deux caractères simples 日 "soleil" et 月 "lune" crée le mot 明 qui signifie "lumière". Le quatrième groupe comprend la plus grande masse des caractères. C'est celui des "idéo-phonétiques". Deux parties le composent: un radical ou "clé", qui donne la signification, et une "phonétique" qui indique la prononciation, au moins approximativement. Par exemple le caractère 湖 "lac" est formé de 氵 qui signifie "eau" et de 胡 qui indique la prononciation "hu". Ce dernier système de composition est celui qui a donné en fait la possibilité de créer d'innombrables mots nouveaux. On peut dire que les neuf dixièmes des caractères lui doivent l'existence.

La multiplication excessive des caractères condamna bon nombre d'entre eux à végéter et finalement à disparaître dans la poussière des bibliothèques. Vite tombés en désuétude, ils font désormais figure de curiosités littéraires. Personne ne les utilise d'une façon habituelle. Combien ont gardé leur vitalité? M. Wu Yü-chang estime qu'en fait "il y a environ de 6 à 7.000 caractères usuels"(31).

Qu'ont fait sur ce point les réformateurs chinois? Non seulement ils ont proscrit définitivement les caractères désuets, mais encore ils ont résolument prohibé, parmi les caractères usuels, les variantes inutiles. Le "Journal du Peuple" nous apprend en effet que "la Commision pour la Réforme de l'écriture a publié, en janvier 1955, un plan visant à réduire le nombre des caractères et à abolir 400 caractères synonymes, c'est-à-dire que, pour les caractères à graphies multiples, une seule graphie a été retenue, en principe celle qui comportait le plus petit nombre de traits"(32). Par exemple, on a gardé 災, tsai "calamité" et l'on a exclu 烖 et 灾 qui ont exactement le même sens et sont parfaitement inutiles. La suppression de caractères synonymes s'avérait une mesure facile. Il fut beaucoup moins aisé de simplifier la structure même des caractères.

2.—*Simplification de la structure des caractères.* Le nombre, l'ordre et la position des traits rendent la composition des caractères extrêmement compliquée et sont une source intarissable d'erreurs. "Il n'est nullement facile pour un élève d'école secondaire d'apprendre tous les caractères usuels, écrit Wu Yü-chang. Même des gradués d'université sont incapables de distinguer de nombreux caractères et se trompent fréquemment soit en les lisant, soit en les écrivant. . ."(33). En 1952, le Ministère de l'Education publia une liste de 2.000 caractères choisis parmi les plus usités et sélectionnés pour constituer le vocabulaire nécessaire et suffisant des livres élémentaires destinés aux masses (34). Or, sur ce nombre, 221 caractères sont composés de plus de 17 traits, et la moyenne générale est de 11 traits (35). Les dictionnaires ne nous transmettent-ils pas des caractères qui atteignent jusqu'à 36 traits? Par exemple: 麤 ts'u, "troupe de cerfs, grossier"(36). Peut-être même en est-il qui dépassent encore cet étonnant record.

L'ingénieuse complexité des savantes arabesques chinoises entraîne évidemment un certain nombre de conséquences tant pour l'étude, la lecture et l'écriture que pour l'utilisation de la langue chinoise: dactylographie, télégraphie, rédaction d'index, consultation des dictionnaires, disposition des caractères dans l'imprimerie, etc... "La complication et l'incommodité de l'écriture chinoise, rapporte M. Wu Yü-chang, causent une perte de temps et d'efforts, un gaspillage de matériel dans l'imprimerie et la télégraphie, et constituent un obstacle à l'élimination de

l'analphabétisme. Elles sont incompatibles avec les exigences de la vie moderne. . . Aussi la simplification des caractères est-elle indispensable. Au surplus, l'évolution des caractères a toujours été marquée par des réformes de l'écriture. . ."(37). En tournant les pages de l'histoire chinoise, on peut voir en effet les nombreux efforts déployés pour simplifier l'écriture.

En cataloguant les caractères existants, vers l'an 827 avant Jésus-Christ, Chou (籀), historien du roi Chou Hsüan wang, ne se contenta pas de les recopier. Il les "ré-écrivit", en schématisant et stylisant les dessins antiques, trop compliqués. Les caractères ainsi transformés et simplifiés, le prince Kung, de Lu, les surnomma des "têtards", mais les philologues chinois les appelèrent "籀文" ou "大篆". Contrairement à l'opinion traditionnelle, Wang Kuo-wei et bon nombre de sinologues considèrent maintenant ces figures comme des formes de l'écriture remontant à l'époque des "Etats combattants" (403-217 avant Jésus-Christ) et employées dans les pays occidentaux de Chine (38).

On peut situer la deuxième étape de la réforme de l'écriture sous la dynastie des Ch'in. L'unification territoriale de l'empire par "l'Auguste Seigneur" Ch'in Shih huang ti (246—210 avant Jésus-Christ) fut suivie d'un travail d'unification politique, sociale et intellectuelle. Un des résultats de l'unification intellectuelle, l'unification de l'écriture, l'histoire l'attribue à Li Szu, ministre du "César chinois". Ce fut là "une réforme d'une importance capitale pour l'avenir en raison des différents dialectes à travers lesquels l'identité de l'écriture est souvent, de Pékin à Canton, le seul truchement commun"(39). En quoi consista cette réforme? A simplifier, codifier, styliser les caractères anciens et à rendre obligatoire sur tout le territoire de l'empire l'écriture ainsi simplifiée, c'est-à-dire l'écriture officielle des Ch'in, encore appelée 小篆 hsiao chuan, ou encore "forme moyenne", parce qu'elle est en quelque sorte l'intermédiaire entre les graphies anciennes et la forme moderne de l'écriture.

On en arrive ainsi à la troisième étape de l'évolution de l'écriture: la forme moderne des caractères, le "K'ai shu" 楷書 ou encore "Cheng tzu" 正字, "caractères corrects." C'est l'écriture classique actuelle, qui remonte à la fin des Han orientaux (25-219 après Jésus-Christ), par filiation directe de l'écriture "Li shu" 隸書, avec laquelle elle n'a qu'une différence calligraphique. D'après l'opinion traditionnelle, Ch'eng Miao (mort vers 210 avant Jésus-Christ) aurait simplifié et transformé les "hsiao chuan" 小篆, créant ainsi une nouvelle écriture plus rapide, l'écriture "Li shu". En fait, celle-ci était l'écriture courante dont on se servait sous les Han. Elle apparut vers 246 avant Jésus-Christ, dérivant soit des caractères sigillaires "hsiao chuan" 小篆, soit directement des formes anciennes.

L'évolution des caractères a donc bien toujours été marquée par des réformes de l'écriture. Toutefois, des formes anciennes aux formes modernes (y compris l'écriture "Sung shu" 宋書, inventée sous la dynastie Sung (960-1280 après Jésus-Christ) et utilisée par les graveurs pour l'imprimerie), les caractères demeuraient encore trop compliqués pour la correspondance, les comptes et autres exigences de la vie quotidienne. Ainsi naquit la "cursivation", la création d'une écriture cursive, ou plus exactement de plusieurs écritures cursives. A l'époque de Han Yüan ti (48—33 avant Jésus-Christ), Shih Yü inventa le "chang ts'ao" 章草, écriture rapide de l'époque des Han et des Wei (40). Vers 200 après Jésus-Christ vint le "hsing shu" 行書, écriture cursive à tracé sommaire, dont les abréviations successives donnèrent naissance après la dynastie Chin 晉, à l'écriture "ts'ao shu" 草書 proprement dite, encore appelée 草字, "ts'ao tzu", "caractères herbes". C'est l'écriture cursive actuelle, sorte d'écriture ligaturée, ou les caractères sont tracés sans relever le pinceau et semblent fondre leurs traits distinctifs dans une ligne légèrement ondulante, herbiforme, difficile à déchiffrer. Elle est, par surcroît, très souvent affectée par la propre personnalité de celui qui écrit.

Mais, si la "cursivation" est une simplification des caractères dans l'écriture manuscrite, elle ne saurait se confondre avec la simplification de l'écriture imprimée, de l'écriture classique actuelle: 正字,

cheng tzu, "caractères corrects". Or c'est précisément à ce dernier problème que s'intéresse au plus haut point le Gouvernement de Pékin.

Sur ce point, il fallut attendre 1934 pour voir le premier essai de simplification. L'écrivain Hu Yü-chih, ancien éditeur en chef de la "Revue Orientale", actuellement Directeur de l'Administration centrale des Publications et vice-président de l'Ecole de Diplomatie de la Chine populaire, tenta, sans succès durable d'ailleurs, d'instaurer dans l'imprimerie l'utilisation des caractères facultatifs, c'est-à-dire le remplacement des caractères complexes soit par un de leurs éléments constitutifs (par exemple: 声 pour 聲 sheng, "voix, son"), soit par des caractères simples, de sens différent, mais de même son (par exemple: 斗 tou, mesure de volume, pour 鬥 tou, combattre). Au cours des années de guerre sino-japonaise, les communistes prirent une initiative extrêmement hardie, fort bien adaptée au temps de guerre, mais qui ne semble pas avoir été appliquée dans l'imprimerie. Elle consistait à simplifier l'écriture en agglomérant dans un seul caractère des éléments constitutifs appartenant à deux ou trois caractères. Par exemple: 邦 pour 幹部 "cadre", 國 pour 帝國主義 "impérialisme"(42).

De 1951 à 1955, la Commission créée par le Gouvernement de Péking pour la réforme de l'écriture élabora un projet de simplification de 798 caractères, qu'elle adopta en janvier 1955 (43) et qu'elle appliqua partiellement, prudemment, à titre expérimental et sur une échelle limitée. Le 1er mai 1955, un premier lot de 57 caractères simplifiés entra en usage dans 40 journaux et revues de la Chine populaire. Pour sa part, le "Journal du Peuple", organe du Comité Central du Parti, commença à les utiliser à partir du 1er juin 1955 (44). Un deuxième lot de 84 caractères simplifiés fut lancé dans la presse, dans les mêmes conditions, à compter du 15 août 1955.

La "Conférence Nationale pour la Réforme de l'écriture" (Pékin, 15—23 octobre 1955) discuta les résultats obtenus par les deux essais précédents et suggéra d'appliquer 512 caractères simplifiés et 56 radicaux abrégés (45).

Le 28 janvier 1958, après quelques retouches au "projet de simplification", le Ministère de M. Chou En-lai approuva officiellement la mise en circulation de 515 caractères simplifiés et de 54 radicaux abrégés, à partir du 1er février 1955. Mais, tandis que 230 caractères simplifiés sont entrés en usage définitivement et sur le plan national, les autres, c'est-à-dire 285 caractères simplifiés et 54 radicaux abrégés, le sont "à titre expérimental et sur une échelle limitée", demeurant ainsi susceptibles de subir certaines modifications (46).

M. Wu Yü-chang nous explique les principes qui ont guidé les membres de sa Commission dans le travail de simplification des caractères:

1. Quand des caractères complexes ont une forme ancienne plus simple, on a restauré l'écriture originale. Par exemple, on écrira désormais 胡須 au lieu de 鬍鬚.
2. On a substitué à certains caractères complexes des caractères simples ayant le même son. Par exemple, on écrira 丑 pour 醜, 从 pour 叢.
3. On a simplifié certains éléments constitutifs des caractères, soit radicaux, soit phonétiques, et l'on a par cette procédure simplifié tous les dérivés. Par exemple, la phonétique 東 devient 东, et de ce fait les caractères 棟, 凍 s'écriront respectivement 栋, 冻: le caractère 龍 se réduit à 龙, d'où l'on fait 栊, 咙, 笼 au lieu de 櫳, 嚨, 籠, etc. . .
4. On a créé, seulement dans des cas exceptionnels, des caractères nouveaux, d'une structure très simple, pour remplacer les caractères compliqués. Par exemple: 𦰩 pour 蠶 (47).

La réduction du nombre des caractères et la simplification de leur structure sont considérées, d'après la thèse officielle, comme la première condition préalable à l'instauration de l'alphabet latin.

Standardisation et Popularisation du "Langage Commun"

La deuxième condition indispensable au succès du "projet de phonétisation" est l'extension, la popularisation, à l'échelle nationale, du "p'u tung hua" ou "langage commun" et la standardisation de sa prononciation, de sa grammaire et de son vocabulaire.

Dans cette Chine immense et variée, existe-t-il une langue vraiment "commune" aux Chinois? A cette question, M. Chang Hsi-jo, Ministre de l'Education, répond: "Oui! Et cette "langue commune" a déjà une longue histoire". Depuis les dynasties Sung (960—1127 après Jésus-Christ) et Yüan (1260—1368 après Jésus-Christ), la langue parlée a conquis ses propres positions sur la langue écrite. Grâce aux pièces de théâtre, ce qu'on a appelé la "prononciation de la plaine centrale," sous la dynastie Yüan, a largement contribué à diffuser le dialecte de la Chine du Nord. A l'époque des Ming (1368—1644 après Jésus-Christ) et des Ch'ing (1644—1912 après Jésus-Christ), le "mandarin" ou "kuan hua" (官話), c'est-à-dire la langue officielle, basée sur le dialecte de la Chine du Nord, avec la prononciation de Pékin pour standard, était entrée en usage dans le pays tout entier. Pendant plusieurs centaines d'années, le mandarin se généralisa, s'établit solidement, et devint progressivement le "p'u t'ung hua" ou "langage commun". Avec le mouvement du 4 mai 1919, les écrivains de la nouvelle école rejetèrent la langue littéraire classique (c'est-à-dire le "wen yen" 文言, seul mode d'expression employé jusque-là dans la poésie, la littérature historique, philosophique, religieuse, bref dans tous les genres littéraires considérés comme supérieurs) et adoptèrent pour tous leurs livres et articles le "pai hua" 白話 (c'est-à-dire la langue parlée du peuple, dans laquelle furent écrits d'innombrables romans et pièces de théâtre, genres regardés jusque-là comme littérairement inférieurs). Le développement des communications modernes et la guerre de libération ajoutèrent une grande contribution à l'universalisation du "mandarin" dans toute la Chine. Ainsi donc s'est développé un "langage commun" à tous les Chinois de nationalité Han, c'est-à-dire 90 pour 100 de la population de la Chine. . .(48). Notons en passant qu'on distingue habituellement trois variétés de mandarin: le mandarin du Nord (Pékin), le mandarin du Sud (Nankin) et le mandarin de l'Ouest (Chengtu) (49).

Comment peut-on définir le "p'u t'ung hua" ce "langage commun"? M. Wu Yü-chang nous le dit: "C'est le mandarin, basant son vocabulaire et sa grammaire sur le dialecte de la Chine du Nord et sa prononciation sur celle de Pékin comme standard"(50).

A vrai dire, cette entreprise des communistes en faveur de l'universalisation et de la standardisation de la "langue commune" n'est que la continuation de l'oeuvre de leurs prédécesseurs en faveur du "Kuo Yü" (國語) ou "langue nationale parlée". C'est là une forme moderne de ce qu'on appelait "pai hua", la langue de conversation employée depuis si longtemps dans les romans et pièces de théâtre. Le Mouvement de Renaissance littéraire voulut en effet faire du "pai hua" la langue unique pour tous les écrits de toute la Chine. Dans son manifeste du 15 avril 1918, "Une révolution constructive dans la littérature chinoise", le Docteur Hu Shih commença à employer les mots "Kuo Yü pour qualifier le "pai hua". Il le fit intentionnellement, condensant sa pensée dans deux membres de phrase: 國語的文學、文學的國語 "Littérature en langue nationale, langue nationale littéraire". Dans le premier membre de phrase, le Docteur Hu Shih visait le "wen yen", la langue morte des lettrés et des classiques; il voulait que la littérature nouvelle fût une littérature vivante, s'exprimant dans la langue parlée de la nation, le "pai hua". Dans le deuxième membre de phrase, il signifiait qu'il voulait faire du "pai hua" la langue nationale littéraire, c'est-à-dire le purifier d'une certaine vulgarité ou grossièreté et en faire une langue élégante, dans laquelle on pût écrire des oeuvres littéraires de valeur (51). En 1920, la bataille en faveur de la "langue nationale" était gagnée: le

Bureau de l'Education ordonna d'enseigner le "Kuo Yü" dans toutes les écoles élémentaires.

M. Wu Yü-chang reconnaît les résultats obtenus par le "Mouvement en faveur du Kuo Yü": "Après la révolution de 1911, écrit-il, le Mouvement du Kuo Yü eut pour principal objectif d'unifier la prononciation de la langue parlée du pays et, à ce point de vue, obtint un certain succès. Grâce à lui, des milliers d'élèves des écoles primaires et secondaires ainsi que de nombreux Chinois d'outre-mer purent apprendre le dialecte de Pékin. Pendant plusieurs décades, la radio et le théâtre employèrent généralement le dialecte de Pékin, ce qui facilita grandement son universalisation.... Actuellement le problème consiste à étendre la "langue commune "non seulement dans les écoles, mais encore dans tous les champs de la vie sociale, en s'appuyant sur les organismes d'Etat et sur les forces sociales de la nation. . ."(52).

La Commission pour la Réforme de l'écriture, l'Institut de Recherches Linguistiques de l'Académie des Sciences et le Ministère de l'Education collaborèrent activement pour promouvoir vigoureusement le "langage commun" et standardiser sa prononciation, sa grammaire et son vocabulaire. Une Conférence Nationale, réunissant à Pékin, du 15 au 23 octobre 1955, 201 délégués: linguistes, professeurs, éditeurs, écrivains, éducateurs, journalistes, fonctionnaires, etc. . . émit toute une série de recommandations pour mobiliser les services de l'Education, les centres culturels, les organisations sociales, les techniques modernes de diffusion, en vue de populariser le "langage commun"(53). Du 25 au 21 octobre 1955, l'Académie des Sciences convoqua une Conférence groupant plus de 100 délégués, dont trois sinologues soviétiques: G.P. Sherzhchenko, I.M. Oshanin, N.N Korotkov, pour étudier tout particulièrement la standardisation de la prononciation, de la grammaire et du vocabulaire du "langage commun", tracer un programme de recherches scientifiques, envisager la composition de dictionnaires et de manuels, etc...(54). Le Ministère de l'Education réunit, les 25 et 26 octobre 1955, des professeurs d'écoles primaires, secondaires, normales et des responsables des Services d'Education pour étudier les modalités d'une intense diffusion du "langage commun": formation de professeurs, publication de livres, etc...(55). Le 17 novembre 1955, le Ministère de l'Education émit une Directive prescrivant l'usage du "langage commun" non seulement dans les écoles primaires, secondaires, normales, mais encore dans toutes les activités extrascolaires, prévoyant des cours spéciaux pour former des professeurs, des cours par radio pour aider les instituteurs et toutes les fractions du peuple, etc...(56). Le 28 janvier 1956, le Ministère de M. Chou En-lai adopta une "Directive sur la promotion du "langage commun" prescrivant l'usage du "p'u t'ung hua" dans toutes les écoles primaires secondaires, normales, supérieures (sauf dans les régions des minorités nationales), dans toutes les unités de l'Armée de Libération et toutes les écoles militaires. Toutes les sections locales des Jeunesses Communistes et des Syndicats doivent mobiliser leur personnel pour enseigner le "langage commun" dans les villes. Tous les réseaux de radiodiffusion émettront des cours et conférences sur ce sujet. Tous les acteurs et actrices de théâtres et de cinémas devront parler le "langage commun". Les éditeurs de journaux, de revues, le personnel des maisons de publications, des agences de nouvelles, des chemins de fer, des P.T.T., tous les interprètes des Affaires Etrangères, le personnel des entreprises commerciales, de la santé publique, de la police, de la justice, des industries, des mines, des services gouvernementaux des sous-préfectures, etc... utiliseront le "p'u t'ung hua". Et pour coordonner et diriger cette vaste campagne nationale, le Ministère institue un "Comité Central de travail pour la popularisation du p'u t'ung hua", avec un président, Chen Yi, 7 vice-présidents: Kuo Mo-jo, Lao She, Kang Sheng, Wu Yü-chang, Lu Ting-yi, Lin Feng, Chang Hsi-jo, et 43 membres. Enfin, pour faciliter l'enseignement du "langage commun", le Ministère prévoit l'utilisation du nouvel alphabet préparé par la Commision de Réforme de l'écriture (57).

Alphabet Phonétique

A la simplification des caractères et à l'universalisation du "langage commun", la Commission de Réforme de l'écriture ajoute ce qu'elle considère comme l'essentiel de son oeuvre, l'introduction de son projet de phonétisation. Elle nous précise les conditions dans lesquelles on peut l'utiliser: "... On peut s'en servir dans la transcription de la correcte prononciation des caractères chinois, soit dans l'enseignement du "langage commun", soit dans les dictionnaires et manuels, dans la traduction des termes techniques et scientifiques, dans la télégraphie, dans la signalisation, dans la rédaction d'index, etc..."(58). Ainsi donc les lettres latines semblent bien devoir se substituer définitivement aux autres systèmes de phonétisation, dont l'histoire est passablement longue.

Aux premiers siècles de l'ère chrétienne fut inventé le système "fan ch'ieh" (反切), qui consiste à associer, pour exprimer le son d'un caractère inconnu, deux autres caractères connus, dont le premier donne la (consonne) initiale et le deuxième la (voyelle) finale. Par exemple, pour s'assurer de la correcte prononciation du caractère "fan" (反), on associe les deux caractères 甫晚 "fu-wan", dont le premier fournit l'initiale "f(u)" et le deuxième la finale "(w)an". Partant de ce procédé, Fan T'eng-feng trouva vers 1700, à l'époque des Ch'ing, une nouvelle méthode de phonétisation: "五方元音, Wu fang yüan yin," comprenant 20 initiales et 12 finales. Cette méthode de classification phonique par sons marquait un progrès considérable sur la classification phonique par rimes du système "fan ch'ieh". Son succès dura jusque vers la fin de l'Ancien Régime. A ce moment-là surgirent plusieurs alphabets phonétiques, notamment le "kuan hua tzu mu" (官話字母) de Wang Chao (1859-1933) (59). D'autres tentatives apparurent au début de l'ère républicaine. Au printemps de 1913, le Bureau de l'Education convoqua une Conférence pour étudier l'élaboration d'une méthode idéale de phonétisation, en vue d'unifier le langage. Chaque province envoya des délégués. Après des débats animés on adopta le "Chu yin tzu mu" (注音字母), alphabet phonétique composé de 39 signes, et l'on fixa la prononciation de 7.000 caractères (60). Le Ministère de l'Education promulgua cet alphabet le 23 novembre 1918. Après les controverses déchaînées par l'apparition en 1923 de "L'Alphabet Romain du Langage National" ou "Gwoyeu Romatzyh", invention de Ts'ai Yüan-p'ei, Ch'ien Hsuan-t'ung, Li Chin-hsi et autres lettrés, le Gouvernement finit par décider le 26 septembre 1928 que les signes phonétiques du "chu yin tzu mu" (注音母字) seraient doublés de leur transcription en lettres latines du "Gwoyeu Romatzyth". Le 28 avril 1930, la vieille appellation "chu yin tzu mu", "alphabet phonétique", fut remplacée par celle de "Chu yin fu hao" (注音符號), "signes phonétiques", et le nombre de ces signes fut ramené de 39 à 37 (61).

Se servant de ces symboles phoniques et les appelant des "baguettes pour apprendre les caractères", un instituteur de l'Armée de Libération, dans la région militaire du Sud-Ouest, M. Chi Chien-hua, imagina une "Méthode rapide pour connaître les caractères"(62). Ce n'était ni un alphabet nouveau ni une écriture nouvelle, mais une méthode progressive pour instruire les illettrés en leur enseignant les caractères non pas isolément, mais dans de courtes phrases. Adoptée en 1951 par l'autorité suprême de l'Armée, elle fut présentée au grand public le 6 janvier 1952 par l'organe du Comité Central du Parti, le Jen Min Jih Pao. Désireux de réduire le nombre considérable des illettrés, le Gouvernement se saisit de cette méthode pour lancer une vaste campagne nationale contre l'analphabétisme. "Le Gouvernement de Pékin, écrit Ma Hsu-lun, alors Ministre de l'Education, a adopté en 1952 la "Méthode rapide pour connaître les caractères", inventée par Chi Chien-hua, appliquée dans l'Armée de Libération et parmi les illettrés des villes et des campagnes. Actuellement cette méthode idéale est utilisée à l'échelle nationale. Tous les gouvernements provinciaux et régionaux la mettent en pratique. On estime qu'au printemps de 1953 le nombre des illettrés aura diminué de 10 millions. . ."(63). D'après le "Manuel du peuple" de 1952, cette recette magique devait "permettre aux illettrés d'arriver, en 150 heures, à pouvoir connaître et expliquer de 1500 à 2000 caractères"(64)!

Malgré un effort intense, une propagande tapageuse et l'impression massive de livres élémentaires, l'expérience se solda finalement par un échec total: après quelque temps les illettrés oubliaient les caractères aussi vite qu'ils les avaient appris.

L'abandon officiel de cette méthode ne fit que renforcer la position des adversaires des systèmes de phonétisation fondés sur les caractères.

De 1950 à 1955, la Commission de Réforme de l'écriture et son sous-comité chargé d'élaborer un alphabet phonétique non seulement étudièrent les 655 plans de phonétisation qui leur furent proposés, mais encore portèrent leurs recherches sur de nombreux alphabets étrangers, en particulier sur le "kana" japonais, le "cuôc ngû" vietnamien, l'alphabet coréen et autres réalisations des pays qui, après s'être servis des caractères chinois, avaient ensuite réformé leur écriture (65). Au terme de leurs travaux, 6 projets de phonétisation furent retenus, basés soit sur les caractères chinois, soit sur l'alphabet slave, soit sur l'alphabet latin. Seul ce dernier reçut la faveur de la Conférence Nationale d'octobre 1955 et finalement l'approbation officielle du Gouvernement le 28 janvier 1956 (66).

On trouvera ci-dessous un tableau de l'alphabet de Pékin et, pour l'illustrer, un exemple de la nouvelle écriture d'après une lettre écrite par le Professeur Liang Szu-cheng, de l'Université Tsinghai (67).

Il importe ici de faire quelques remarques:

1. L'alphabet de Pékin comprend 30 lettres, dont 24 consonnes et 6 voyelles. Les 26 lettres de l'alphabet français s'y trouvent, sauf la lettre "v" qui pourra cependant être utilisée comme symbole, notamment dans le domaine scientifique. Par contre, on constate l'existence de *cinq nouvelles lettres:* ŋ, ɥ, ʒ, ɕ, ʂ. En attendant que les imprimeurs aient fondu de nouveaux caractères, ces lettres peuvent s'écrire respectivement: *ng, g, zh, ch, sh* (N.B.). La lettre ɥ est empruntée de l'alphabet russe. Les quatre autres viennent de l'alphabet latin, après avoir subi quelques modifications: ŋ, ʒ, ɕ, ʂ.
2. L'aspiration n'est pas indiquée par la marque distinctive (ʻ), qu'utilisent plusieurs systèmes de phonétisation, en particulier celui de Sir Wade, mais par une modification de la consonne, comme dans le "Latinxua system". Par exemple, prenons les deux caractères: 戴 et 太 : Wade les transcrira: tai et t'ai.
   Latinxua system: dai et tai.
   L'alphabet de Pékin: dai et tai.
3. Quand le son de "i" ou de "u" forme une syllabe, sans consonne antécédente, on doit faire précéder de "j" la lettre "i" ou de "w" la lettre "u". Par exemple on écrira 主義 "zuji" et 礼物 "liwu". On aura au contraire "zui" pour 贵, et "liu" pour 溜.
4. "儿" (兒) est romanisé "er" (Wade romanise "erh"), excepté quand il est à la fin d'une syllabe. Par exemple: on écrira 兒童 "ertung"; par contre on écrira 花兒 "huar".
5. Les sept syllabes: 知,痴,詩,日, 资,雌, 思, s'écrivent respectivement: zi, ci, si, ri, zi, ci, si, (et non pas comme Wade: chih, ch'ih, shih, jih, tzu, tz'u, szu.) Par exemple: 知識, "zisi". Toutefois à la fin d'une syllabe non accentuée, la lettre "i" disparaît. Par exemple on écrit 文字 "wenzi" car la syllabe 字 est accentuée; par contre on écrit 蚊子 "wenz" car la syllabe 子 n'est pas accentuée.

Il va sans dire qu'une réforme aussi radicale de l'écriture chinoise soulève des controverses passionnées. On s'est contenté ici d'exposer son développement et son contenu, pour ne pas allonger encore cette étude. Le moins qu'on puisse dire, c'est qu'on ne saurait se désintéresser d'une langue que parle le quart de l'humanité, d'une écriture utilisée par une population qui ne tardera pas à atteindre le milliard, ni de ce que véhiculent cette langue et cette écriture: 30 siècles de civilisation chinoise.

N.B. Un communiqué de l'Agence Chine Nouvelle en date du 21 novembre 1956 a annoncé la suppression des cinq nouvelles lettres: ŋ, ɥ, ʒ, ɕ, ʂ, qui sont respectivement remplacées par les lettres latines: ng, g, zh, ch, sh.

Signes Phonétiques de Nankin	Alphabet de Pékin	Système de Wade	Latinxua System	Alphabet Phonétique International
ㄅ ㄆ ㄇ ㄈ	b, p, m, f	p, p', m, f,	b, p, m, f	b̥, p', m, f
ㄉ ㄊ ㄋ ㄌ	d t n l	t t' n l	d t n l	d̥ t' n l
ㄍ ㄎ ㄏ ㄏ	g k ŋ h	k k' ng h	g k ng x	g̊ k' ŋ x
ㄐ ㄑ ㄒ	ㄐ q x	ch ch' hs	g k x (devant "i" et "u")	d̥z̥ tɕ ɕ
ㄓ ㄔ ㄕ ㄖ	ʒ ʂ ɕ r	ch ch' sh j	żh ch sh rh (devant i, a, e, o, u, ih)	d̥z̥ tʂ' ʂ ʐ
ㄗ ㄘ ㄙ	z c s	tz, tz', sz (ou ts, ts', s) (ss)	z c s	d̥z̥ ts' s
ㄧ ㄨ	j w -i -u ji wu	-i -u yi wu	-i -u ji wu	i u
ㄚ ㄛ ㄜ	a o e	a o ê	a o e	a ɔ^ ɤ^
ㄧ ㄨ ㄩ ㄭ ㄦ	-i, -u, y, I, er ji, wu	-i, -u, -ü, ih, êrh yi, wu, yü, u	-i, -u, y ji, wu	i u y
ㄞ ㄠ ㄢ ㄤ	ai, au, an, aŋ	ai, ao, an, ang	ai, ao, an, ang	ai, ɑu, ɑn, ɑŋ
ㄡ ㄟ ㄣ ㄥ	ou, ei, en, eŋ	ou, ei, ên, êng	ou, ei, en, eng	ou ei ən ʌŋ
ㄧㄚ ㄧㄝ ㄧㄠ ㄧㄡ	-ia, -ie, -iau, -iu ja je jau ju	-ia, -ieh, -iao, -iu ya yeh yao yu	-ia, -ie, -iao, -iu ja je jao ju	ia, iɛ, iɑu, i°u
ㄨㄚ ㄨㄛ ㄨㄞ ㄨㄟ	-ua, -uo, -uai, -ui wa wo wai wei	-ua, -uo, -uai, -ui -uei wa wo wai wei	-ua, -uo, -uai, -ui wa wo wai wei	uɑ, uɔ^, uɑi, u°i
ㄨㄢ ㄨㄣ ㄨㄤ ㄨㄥ	-uan, -un, -uan, -uŋ wan wen waŋ weŋ	-uan, -un, -uang, -ung wan wên wang wêng	-uan, -un, -uang, -ung wan, wen, wang, weng	uan, u°n, uɑŋ, uʌŋ ʊŋ
ㄩㄝ ㄩㄢ ㄩㄣ ㄩㄥ	ye, yan, yn, yŋ	-üeh, -üan, -ün; -iung yüeh, yüan, yün, yung	ye yan yn yng	yɛ, yan, y'n, yuŋ

Signes Distinctifs des Tons d'après l'Alphabet de Pékin.

1er Ton (陰平聲)	2ème Ton (陽平聲)	3ème Ton (上聲)	4ème Ton (去聲)	Ton neutre (輕聲)
(—)	(／)	(∪)	(＼)	(·)
Ex: mā 媽	má 麻	mǎ 馬	mà 罵	hǎu ma 好嗎

Exemple de la Nouvelle Ecriture d'après une Lettre du Professeur Liang Szu-Cheng:

"... Wo xianzai qiu yŋ ʒege ʒanxinde pinjin faŋfa gei nimen xie ʒe feŋ xin, zuo wei ji ci ʂijan... Wo renwei ʒege faŋan ʂi qieʂi kexiŋde. Wo wanqyan yŋhu ʒege faŋan..."

Traduction:

"... Je me sers maintenant de cette méthode de phonétisation tout à fait nouvelle pour vous écrire cette lettre, à titre d'expérience... Je reconnais que ce plan de phonétisation est réellement praticable. J'apporte à ce plan mon appui total..."

Transcription du même texte en caractères chinois:

(Désormais on écrit les caractères horizontalement, de gauche à droite. Pour les caractères simplifiés, leurs anciennes formes ont été mises entre parenthèses)

"我現在就用这个崭新的
(這)(個)

拼音方法給你們写這封信,
(寫)

作为一次試驗...我認为这
(爲) (驗) (認)(爲)(這)

个方案是切实可行的。我
(個) (實)

完全拥护这个方案。"
(擁)(護)(這)(個)

N O T E S

25.—Cf. Jen Min Jih Pao. Pékin. 26 octobre 1955.

26.—Cf. Wu Yü-chang. Rapport du 7 avril 1955 au Comité National de la Conférence Consultative Politique du Peuple chinois. Agence Chine nouvelle. Pékin. 8 avril 1955.

27.—Cf. Jean Escarra: "La Chine: Passé et présent". Paris 1937, p. 73.

28.—Dr. L. Wieger: "Caractères chinois". Introduction p. 5-6.

29.—Cf. Chang Cheng-ming: "Essai sur la formation de l'écriture chinoise". Paris 1937 p. 5.

30.—Cf. Hsü Shen 說文解字. Préface. Cf. Commentaires de Tuan Yu-ts'ai, Ting Fu-pao, Ma Siu-lun, P'u-an.

31.—Cf. Wu Yü-chang. Agence Chine nouvelle. 23 octobre 1955.

32.—Cf. Jen Min Jih Pao du 3 février 1955.

33.—Cf. Kuang Ming Jih Pao. Pékin. 24 octobre 1955.

34.—Cf. "Manuel du Peuple", Jen Min Shou Tse. Shanghai. 1953, p. 358-360.

35.—Cf. Kuang Ming Jih Pao. Pékin. 24 octobre 1955.

36.—L. Wieger. op. c. p. 962.

37.—Cf. Agence Chine nouvelle. Pékin. 3 février 1955.

38.—Cf. Pelliot: "Edition complète des oeuvres de Wang Kuo-wei" 1929.

39.—Cf. René Grousset: "Histoire de la Chine". Paris. 1942. p. 53.

40.—Cf. Kuo Yü Tzu Tien. Shanghai. Commercial Press. 1948. 4 vol.

41.—Cf. Kuo Yü Primer. R. H. Matthiews. Shanghai. 1938.

42.—Cf. China News Analysis, du 20 avril 1953.

43.—Cf. Agence Chine nouvelle. Pékin. 3 février 1955.

44.—Cf. Kuang Ming Jih Pao. Pékin, du 20 juillet 1955.

45.—Cf. Agence Chine nouvelle 15-23 octobre 1955.
Cf. Jen Min Jih Pao. Pékin. 26 octobre 1955.

46.—Cf. Agence Chine nouvelle. Pékin. 29 janvier 1959.

47.—Cf. Wü-chang. Papport publié par le Jen Min Jih Pao du 7 avril 1955.

48.—Cf. Chang Hsi-jo. Ministre de l'Education. Rapport à la Conférence Nationale pour la Réforme de l'Ecriture (15-23 octobre).
Cf. Chung Kuo Yü wen. No. 42. Décembre 1955.

49.—Cf. Kuo Yü Primer. Matthiews. Introduction. p. XV.

50.—Cf. Rapport de Wü-chang présenté le 15 octobre 1955 à la Conférence Nationale pour la Réforme de l'Ecriture (15-23 octobre 1955).

51.—Cf. Dr. Hu Shih. "A constructive Revolution in Chinese literature". 15 avril 1918.
Cf. Henri Van Bovan. "Histoire de la Littérature chinoise moderne". Pékin. 1946.

52.—Cf. Jen Min Jih Pao. Pékin. 26 octobre 1955.

53.—Cf. id.

54.—Cf. Agence Chine nouvelle. Pékin 25 octobre 1955.

55.—Cf. Agence Chine nouvelle. Pékin. 27 octobre 1955.

56.—Cf. Agence Chine nouvelle. Pékin. 18 novembre 1955.

57.—Cf. Agence Chine nouvelle. Pékin. 28 janvier 1956.
Cf. Agence Chine nouvelle. Pékin. 10 février 1956.

58.—Cf. "Explication du Projet de phonétisation" par la Commission de Réforme de l'Ecriture. Jen Min Jih Pao. Pékin. 12 février 1956.

59.—Cf. Kuo Yü Tzu Tien. Shanghai. 1948. IV. p. 4317.

60.—Cf. Kuo Yü Primer. Matthiews. Introduction p. XV.

61.—Cf. Kuo Yü Tzu Tien. Shanghai. 1948.

62.—Cf. "Su Cheng Shih Tzu Fa" (速成識字法) par Chi Chien-hua. 1952.

63.—Cf. Rapport de Ma Hsu-lun, Ministre de l'Education. Jen Min Jih Pao. Pékin. 24 septembre 1952.

64.—Cf. "Manuel du Peuple" (Jen Min Shou Tse), Shanghai. 1952; p. 438—439.

65.—Cf. Jen Min Jih Pao. Pékin. 12 février 1956.

66.—Cf. 23ème réunion du Ministère. 28 janvier 1956. Agence Chine nouvelle. 29 janvier 1956.

67.—Cf. Kuang Ming Jih Pao. Pékin. 29 février 1956. Lettre du Professeur Liang Szu-cheng, de l'Université Tsinghai.

Tien Chung-Formosan Country Parish

FORMOSA is a new country. It has none of the mustiness of age. In the history of China a half a hundred years is but a moment. Yet Tien Chung rates as an old mission.

Founded fifty years ago by the Spanish Dominican Fathers in the lush rice growing lowlands of West Central Formosa, this colorful parish has a bit of everything. The forty-five year old Church boasts a fancy brick front which hides the bamboo and plaster walls — but there is no false front about the parish.

People of the area are for the most part farmers growing two crops of rice and one of vegetable on their rich, black volcanic soil, expertly engineered for irrigation by the Japanese in the early part of this century. Parishioners also come from many other occupations. They are represented among businessmen, merchants, small factory owners, communications workers and others. There are now 3000 Catholics in the parish, 2000 of whom were baptised during the last four years.

Father Michael O'Connor, M.M., present pastor, succeeded Father Jim Manning, M.M., who is now pastor of Taichung, a large city parish. Both are city boys who speak the local dialects plus the universal language of love of fellowmen. Interested in the people's cares and worries, the chasm that divides the East from the West is spanned by laughing with people in their joys and sharing their burdens in times of woe. Today the people of Tien Chung know more earthy prosperity and peace than they have for the last generation. The pastors teach them how to make their lives fuller, with love of God an integral part of daily living.

There are not too many distractions in the country. Leisure is filled with parish activities, processions, funerals, weddings and just plain parish get-togethers. On hot summer nights when the heat prevents slumber. Tien Chung farmers fill the chapel for 10 d'clock night prayers, after which it is not uncommon for them to sit and talk in the church yard until midnight. Weary or not, the pastor and curate do not miss this God given opportunity for some informal preaching.

A staff of ten men and three women catechists are assisted by seven Presidia of the Legion of Mary. Converts receive six months of instructions — one and a half hour each night, six nights a week.

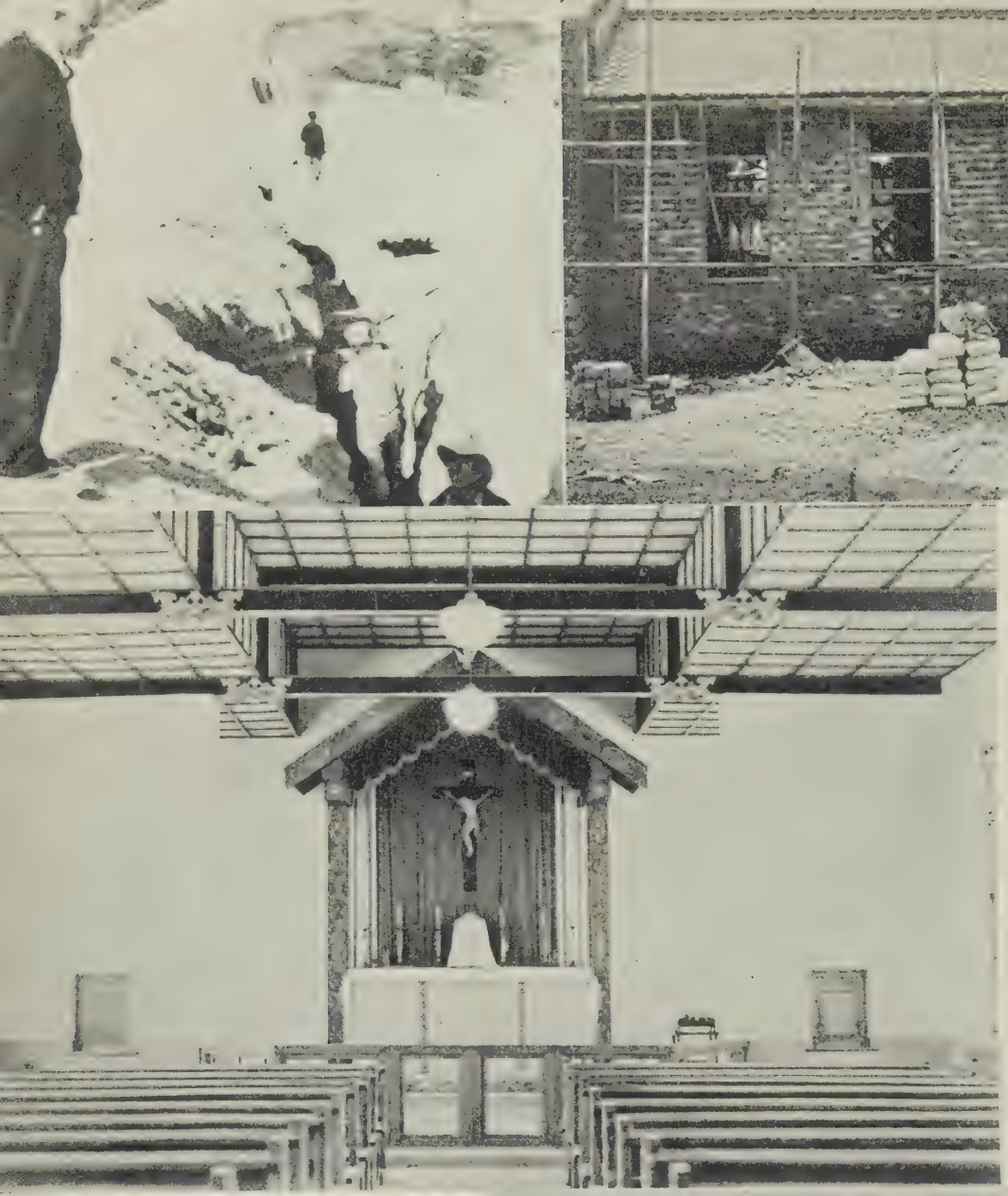
This outpost also has the first community of Taiwanese native Sisters, the Sacred Heart Sisters. They are Diocesan Sisters directed by Sister Alena Hrieza, one of four Hungarian Sisters of Mercy who were expelled from China in 1952. Girls from Tien Chung have also entered other communities on Formosa some in Kaohsiung, others in Chiayi There is even one, a Dominican Sister, in Amoy.

Besides the main mission church of the Sacred Heart, six mission chapels and three other temporary halls have Sunday services regularly. In the town of Peitou, five miles away, three years ago there was not a single Catholic. Today there are almost 600 in the town and 1000 in the area. Plans are afoot for another church there.

Tien Chung (In the Middle of Fields) area has a severe lack of iodine in the water which causes goiter to appear in two out of ten women and half as many men. It is not uncommon in school girls of eleven and twelve years old. Father Manning, a few years ago, began "Operation Goiter", seeing in it a wonderful opportunity to meet the people. As many as 2000 people gathered by bus, train or bicycle for "Goiter Tuesday". A few drops of a solution of Potassium Iodide are served in milk. Results were very good though it was not a universal cure. Some got discouraged but the crowds kept coming. There have been some cures that seemed almost miraculous.

Everything from choir practice to dispensary work keeps the country pastor racing about on his motorcycle.

Through the study of the doctrine, to the building of the physical plant necessary to bring Christ to earth, the country parish keeps the pastor busy from morn till night. He gathers sorrows and his consolations and offers them to the Divine Gardener when his heart surges with joy as he baptizes still another group of new Catholics.



★

←

Brother Albert St
of Maryknoll is a ve
of 31 years on the
sions, during which
he has built doze
churches, rectories,
vents, dispensaries
other equipment fo
physical side of a
ing church. At le
see him in one o
happier moments
the foundation go
for a new church.

★

→

Brother Albert designs new churches with an eye to the harmony of the surrounding country. He also designs and oftentimes himself carves Stations of the Cross, candle sticks, crucifixes, as well as makes confessionals, communion rails, baptismal fonts and other church equipment and ornaments. The Bishop of the Diocese and the Pastor of the parish are relieved of countless worries and details by the Brothers who have special training for this work.

▽

→

ual Rosary Pro-
on the second
of October, is
ing's greatest re-
elebration. Thou
Catholics come
over the island
affair.

△

<O>

←

Procession forms in the church property. A famous statue of our lady of the Rosary is carried from the Tien Chung church on a truck through the streets of the town. Girls of the parish have a fife and drum band.

<O>

▽ ▽ ▽

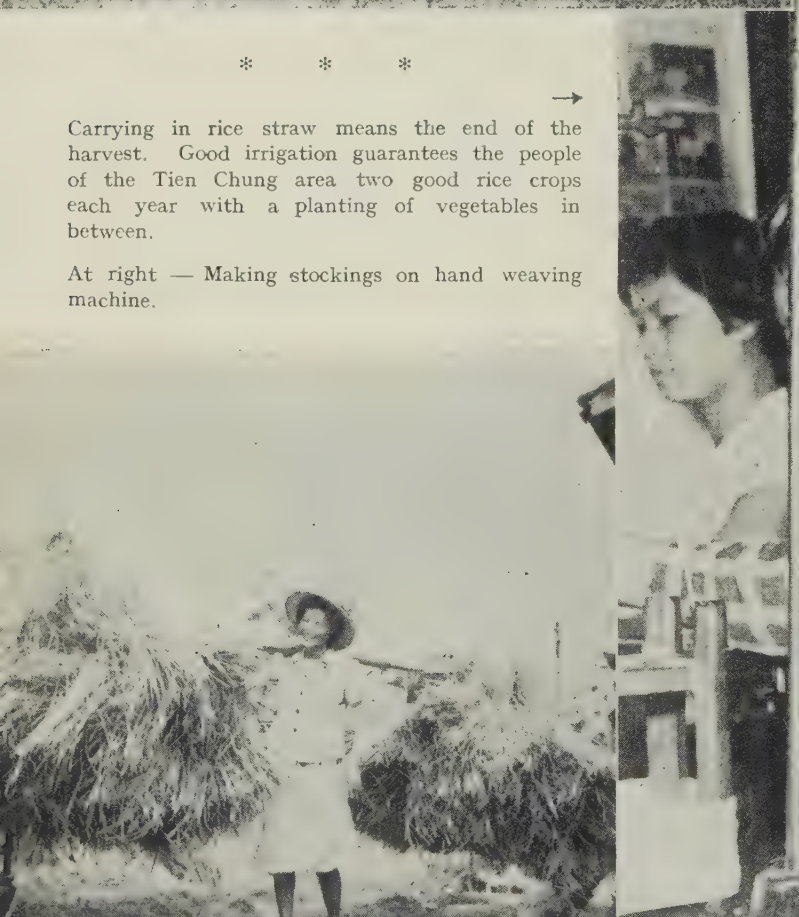
→

nds watch in the streets. The
tion ends with Benediction on
ool athletic field.

△ △ △

←People in the country, — adults at the
and children at their play, — enjoy Goo
shine which brings them good health.

* * *



→

Carrying in rice straw means the end of the harvest. Good irrigation guarantees the people of the Tien Chung area two good rice crops each year with a planting of vegetables in between.

At right — Making stockings on hand weaving machine.

→

Sisters us-
obile clinic
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(touch
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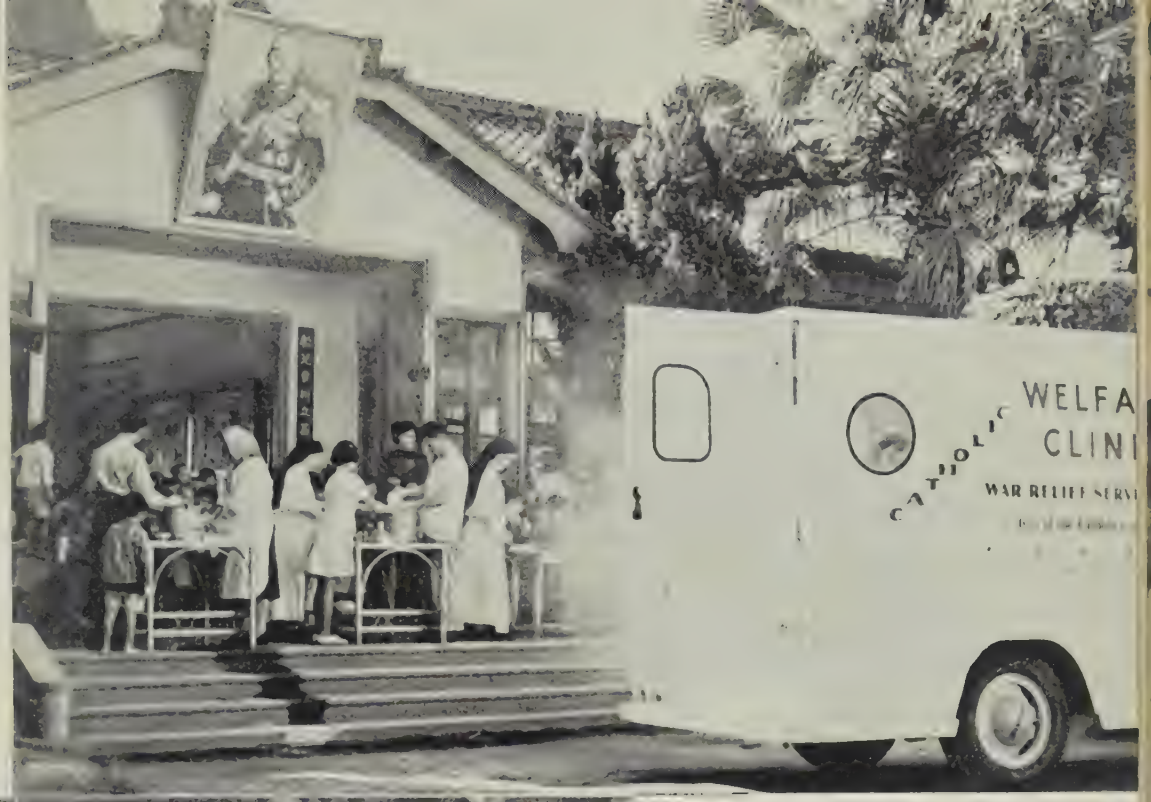
g on their
sits. Sister
Iarie, M.D.,
doctor in



←

Sister Doctor finds that people suffer principa
from worm infestation caused too often by po
cooking, lack of kitchen cleanliness and ca
lessness in the use of fertiliser in the open field
Besides necessary medicine the Sisters prescri
large quantities of milk for the children.

←

Goiter Tuesday fin
pastor welcoming
the same people
after week, always
ful that their goite
be cured. Many hu
have seen this aff
entirely disappear,
have seen it great
leviated, a very few
felt no improveme
all.

→

Father Jim Manning, former pastor of Tien Chung, encourages a blind girl to keep coming for her goiter medicine. Her friend each week peddles fifteen miles with the blind girl riding on the bars.

←

Fr. Joseph Cosgrove from Yuen Lin, a neigh
ing parish, joins in the campaign of he
improvement for the area by helping in
clinic in the distribution of medicine and n
This is the way people learn of the Corp
Works of Mercy of the Church.

below shows native Sisters of the Sacred
at a reception ceremony. You may be
ne pastor looks forward also to the ordina-
of the first boy from his parish. This
s more time. On the right are twin
, Rose and Terese Iap, after their recep-
the Missionary Sisters of the Immaculate
tion in Kaohsiung, a neighboring Prefec-
Fr. O'Connor their pastor attends the
ny. →

→

to the Sister-
actise chant
direction of
entia. Sister
of the Hun-
isters of
s an accom-
pianist and
Many of her
and tableaux
hurches now
mmunist con-
e Yuen Ling
unan, China.

←

Father O'Conne
tizing at Peito

Picture below
the harvest,
group of new C
where three ye
there was not ev
Now there a
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Communist Policy

1. Policy Changes in China

— By O. M. Green —

A series of concessions by the Communist Party to the grievances of peasants and business-men promises to mark the coming year as a turning-point in China's history.

Taken together they are clear proof that Peking has realized that it must bow to the temper of the Chinese people, past masters in passive resistance, if it is to achieve its great ambitions of industrialization. They mark an extraordinary change from 12 months ago when, under the impetus of Mao Tse-tung's decree, peasants were being hustled pell-mell into cooperative groups (these now embrace 90 percent of all peasant households) and the State Council announced that every private enterprise from factories to village shops and pedlars must instantly be converted, not individually but by whole industries, into joint State-private-owner concerns.

The enormous difficulties presented by the latter decree quickly caused its enforcement to be suspended for six months. But when the National People's Congress met in July, 370 resolutions were moved revealing the restiveness of every class under the iron Communist dictation. Peasants were mutinous under the ignorant tyranny of the cadres and the poverty of their earnings. Manufacturers, compelled to buy their materials from the State, complained of the delay and often the shoddiness of supplies, and of the failure to pay them the promised dividends. Both town and country alike raised an outcry at the scarcity and bad quality of household goods supplied to the shops.

New regulations were at once issued ordering that the peasants' incomes must be the first charge on cooperatives' earnings even before money was put to reserve. Business-men were empowered to buy their materials when, where, and of what quality they pleased. The State Council promised that light industry should be speeded up. And it was announced that village shops and pedlars would not be brought under State control — one wonders how such a multitude of tiny concerns could have been — since they played a valuable part in distributing goods and meeting local needs.

It is clear, however, that this was not enough and that the new "liberalization" was more honored in the breach than the observance by Communist officials.

Hence this month the State Council has issued two monumental directives on the management of the cooperatives and to mitigate the hardships of the detested State purchase and distribution of grain. They admit frankly that the experience of the past six months has revealed "serious weaknesses and failure" and that "urgent reform" in the cooperatives is needed. Mao Tse-tung laid down two imperative principles — that the peasants must be assured of a better living and that the rural cadres must mend their manners. For the first time representatives of the peasants were called to help in drafting the directive. One most important point is that the collectivization of all land is postponed sine die. It was liable, says Vice-Premier Chen Yun, to cause "misunderstandings" among the peasants.

A Conference of 1,400 manufacturers and merchants has been meeting in Peking this month to discuss how industry and salesmanship can be improved, especially by leaving the day-to-day management of State-private-enterprise concerns wholly in the hands of the experienced businessmen. Vice-Premier Chen Yun has already promised the conference that the five cent fixed interest dividends paid to capitalists would not stop at the seven years first proposed "if cancellation caused hardship and continuation of the interest would help the capitalists to work better."

One other sign of the times is a momentous article in the official People's Daily of Dec. 12 enjoining that a balance must be struck between heavy and light industry.

"If the importance of heavy industry is unduly stressed," it says, "while the importance of the people is ignored and their initiative regarded as of little consequence, this will be a departure from the Marxist-Leninist standpoint, a violation of the fundamental law of socialist economy, and will jeopardize the cause of socialism."

Other signs of the triumph of realism over fanaticism are too numerous to detail — the eager call for the services of scientists hitherto cold-shouldered and left to starve because they are trained in the West; the writers' demand for release from official dictation, commented on approvingly by the People's Daily; the freedom accorded in expressing and discussing different opinions on the principle enunciated by Mao Tse-tung of "letting all flowers grow together"; the liberty of ordinary Chinese to move from town as they please instead of getting permission from the police at every turn.

Hongkong Standard, January 10, 1957

2. Austerity in Shanghai

SHANGHAI Jan. 7, 1957. January 1 was a public holiday. There were no large-scale celebrations of the New Year's Day and outwardly nothing indicated the day as having a higher significance than an ordinary Sunday.

If in former years banners and streamers bearing suitable slogans were in evidence across the thoroughfares and on large buildings, such were conspicuous by their absence this year. No parties were held on New Year's eve in restaurants and hotels, all restaurants having closed before midnight as usual. Foreign residents held private parties in their residences.

Through the party cells the cadres, as the guiding personnel in administration are called, were warned to be economical over the holiday and to restrain from holding parties, at the same time urged to do all possible to ensure that supply of provisions for workers should be plentiful. Instead of feasting, the staffs of stores, factories, etc. spent the New Year night and day in stock and inventory taking, since the day also marked the end of a fiscal year.

Factory workers and students however took advantage of it being a holiday, and of the nice warm weather, and visited parks, recreation and amusement spots and eating establishments, all of which were overfilled.

January 2 was already "business as usual".

Spring Festival

As the Spring Festival, better known to Europeans as the Chinese New Year, will begin this month (January 31), the usual activity among shopkeepers is already noticeable. Shanghai being a supply center for the greater part of the country, purchasing agents from provinces are busy buying and transporting merchandise from Shanghai, while foodstuffs are coming in from up country to ensure good festive board for the people. The railways administration is providing extra trains for the laborers to return to their homes in the country for the holidays. Schools will have their winter holidays January 14 — February 14.

On any day the streets of Shanghai are full of shoppers and on Sundays and holidays the pavements of main streets are so crowded that pedestrians overflow to the roadway. Merchandise in the stores is much in demand and no store complains of buyers. Outfitters' stores are especially busy and articles of wear made to order take a long time to complete. Restaurants, too, are filled to capacity, in the evenings many people have to wait their turn for a table. All this is attributed to the generally rising standard of living enjoyed by workers, due to better employment conditions, and the receipt of quarterly interest on their investments by former owners of private enterprises, in addition to their regular salary, coupled, no doubt, with the feeling of security which they now enjoy as partners in socialised public and private concerns, and relieved from personal responsibility as employers of labor.

The general appearance of people is manifest by the uniformity of dress. Blue cotton padded jackets and trousers on men, and cotton padded or wollen jackets and woolen slacks on women, are so common among the Chinese that a man wearing a European suit with a necktie, or a woman wearing a frock or a gown, immediately attracts attention.

A Curiosity

The continued departure of foreigners has so reduced their numbers that frequently one spends hours in busy shops and adjacent streets without meeting a single European, himself a curiosity for the natives and especially for school children.

Following the resumption, two months ago, of "free trade" by individual farmers, stallkeepers, hawkers and smaller merchants, the food market has been quickly transformed from "scarce" to "plentiful". Farmers bring their produce to the town to sell, and purchase their requirements where and as they please, and are not compelled to sell their produce solely through cooperatives and government purchasing agencies.

Effective January 1 new air routes have been added to the services operated by the Chinese People's Civil Airlines Co. Among those introduced will be a bi-weekly direct air service between Shanghai and Canton via Hangchow and Nanchang. Until now this route was via Wuhan (Hankow), which meant at least one day's delay because of a change of plane. To Shanghailanders it means speedier mails to and from Hongkong. The cost of air passage Shanghai — Canton is Yuen 155 (HK $370).

The latest sensation for Shanghai is the arrival here of a Soviet circus, opening on January 10. Great feats are being expected from the performers, of whom excellent reports circulated in the press following their performance in Peking. As no premises sufficiently large to accommodate the circus could be found in the city, the circus will perform in the auditorium of the Kiangwan Stadium on the outskirts of Shanghai. The authorities are making arrangements for cheap and efficient transportation to and from the stadium, for which purpose a greatly augmented motor bus service will be placed in operation at the required hours. Thorough arrangements have been made to allow as many people as possible to see the circus, and, to eliminate blackmarket in tickets, tickets will be available from a number of locations, both through organizations and individually. The announced prices are: 1 yuan, 80 and 60 fen (equivalent HK $2.40, 1.92 and 1.44).

South China Morning Post, Jan. 15, 1957

3. *Red China's Reaction to Hungarian Revolt*

By Walter Briggs

COMMUNIST China seems to have escaped the appreciable unrest, traceable to the Polish and Hungarian convulsions, that has shown up in the Soviet Union and East European satellites.

Among the other Communist states, only from North Korea have no reports reached here (which might be a matter of censorship) of disturbances of one kind or another. Communist North Vietnam, on the other hand,

concurrently was rocked by a peasant uprising — but the rebels ironically hadn't even heard of Hungary.

The East European developments have of course, affected Peking — primarily in its relations with the rest of the bloc. It has felt called up to issue a rash of statements, bending pretty much to the Moscow wind, through its various information organs. And why else should Premier Chou En-lai have interrupted his Asian tour to rush off to Moscow, Warsaw and Budapest?

Whatever these events have meant to them in terms of obeisance to or independence from their Russian "elder brothers" — which can only be conjectured, given conditions of Communist secrecy—China's rulers remain in unchallenged control at home. This is the best current estimate to be had from travellers, refugees and the space between the lines of the official press.

* * *

In Red China has occurred nothing on the scale and intensity of the mine and factory strikes, the rural revolt against collectivization, the student eruptions that have been reported from Lithuania to Albania — and even from Russia itself.

Widespread Chinese turmoil could, of course, have been blacked out by the censors, but it is difficult to keep such matters from sifting over borders as extensive as China's.

And Peking ordinarily plays up cases of "counter-revolution" — manner — and punishment. This obviously is to warn the people against committing similar follies and to justify continuing and stiffened police pressure.

Some observers have seized upon recent Communist press reports of counter-revolutionary cases in Canton, Shanghai and Shensi Province, the Party's old wartime base, to equate them with Polish unrest and Hungarian rebellion. Police measures to cope with these cases have been described as growing out of the regime's fear that they might burgeon into a full-scale Hungarian-style resistance.

* * *

But a careful reading of the Communist press convinces other observers that these dispatches are hewn to the pattern of Chinese reporting of counterrevolutionary cases through recent years.

The Shanghai story states for example, that such cases have "taken a sudden swing upward" — an emphatic tone often used temporarily to make the regime's point. In this situation the point is that Party workers must "mobilize the masses in cooperating for successful maintenance of winter precautionary security work."

The Shensi report is tied in with a drive toward "processing landlords, rich peasants and counterrevolutionaries for cooperative work"—which, simply stated, means pushing them into various kinds of forced labor.

That there have been no widespread disturbances doesn't mean that the Chinese are happy with their lot. Far from it, if conclusions generally drawn here are at all valid. Except among the Party dedicated and the armed forces — and not even always with these—discontent is universal.

Why, then, has nothing approaching a Hungary, not to mention a Poland, cropped up in this most populous of Communist states?

* * *

The regime maintains control through a huge, disciplined army and a vast network of ambitious Party workers; perhaps in no other Communist state is authority so pervasive. The people have no guns and are given no chance to organize.

Chairman Mao Tse-tung and his comrades have been in power for less time than the European hierarchies. The Chinese, though historically they have risen up against those whom they consider to be oppressors, traditionally are slow to move.

Less sophisticated politically than the peoples of the European satellites, the Chinese have made less out of the distorted reports from Hungary appearing in the official press. They have been less stirred by Hungarian heroism.

That Peking has been able to keep its subjects so well under control raises an interesting question. How does Moscow, badgered from within, feel about this accomplishment? After swinging away from it, the Russian leaders have now reaffirmed that there is only one road to socialism. But by all the evidence Mao and Company definitely have traversed their own. — (Asia Newsletter)

Hongkong Standard

NOTES AND INFORMATION

Kirby Returns

1. Hongkong Professor on Taiwan

PROF. E.S. Kirby, of the University of Hongkong, said yesterday he believed there was economic chaos in Communist China and that the nation was undergoing a "real crisis, both internal and external."

The university professor, returning here from Taipei by CAT after a lecture tour, said he was "very encouraged" by the economic progress made by Taiwan during these two years.

He went on to say that there was a certain amount of sufficiency in the Taiwan economy.

It was not self-sufficient yet and American economic aid to the island was "very important," he added.

Prof. Kirby, a professor of economics, said more and more industries in Taiwan were producing more consumer goods now.

Asked to give a comparison of the economies of Taiwan and Communist China, he said he liked the Taiwan economy "much better," adding that it was a free economy and "much more hopeful."

He said he knew nothing about Communist China's economy except from what he had read from books.

Prof. Kirby believed, however, that there was economic chaos in Communist China and that the nation was undergoing a "real crisis, both internal and external."

(Professor Kirby toured Communist China in December last year.)

He saw the Chinese National art treasures at Tai Chung.

Prof. Kirby went to Taiwan at the invitation of the China Association of the United Nations.

Hongkong Standard

Big Number of Schools

2. Catholic Population of Hongkong

THE Catholic population in the Colony totalled 89,537 and 8,964 Catechumens up to June 30, 1956, according to official statistics issued by the Catholic authorities here yesterday.

The baptismal records of parishes in the Colony show that more than half of the Catechumens have been received into the Church since June and the total number of Catholics at the year end is given as approximately 95,000.

Catholic schools in the Colony include 18 kindergarten, 67 primary schools, 23 middle schools, 7 professional and industrial schools and 20 evening schools.

There are 47,980 pupils in Catholic schools of whom 15,313 are Catholics.

There are 56 public churches and chapels in the Colony, excluding chapels belonging to convents and religious institutions.

Hongkong Standard

3. New Harbor in South China

TAIPEI, Jan. 11 — (AP) — The spokesman of the Chinese Nationalist Defence Ministry asserted Friday that the Chinese Reds were building a new harbor on the South China coast and said it "must be looked upon as another step toward extension of Soviet power to Southeast Asia."

The spokesman said the site of the new harbor was the former French leased territory of Kwangchowwan.

Kwangchowwan is on the eastern side of the Luichow Peninsula opposite the big South China island of Hainan and midway between the British colony of Hongkong and the Indochina border.

Navy Captain Liu Hon-tu declared at a news conference that the first stage of construction had been completed.

The new harbor, he said, would be bigger than Tang-ku, the harbor of the North China port of Tientsin.

The Russians, he declared, always wanted warm water ports.

The new one was linked to Chinese railroads which in turn were linked with Soviet Russian rail system.

"Its usefulness to the furtherance of Communist designs is obvious," the spokesman said.

The spokesman refused to commit himself to the view that Chinese Communist military activity on the mainland, opposite Formosa, was necessarily a prelude to action in this area.

"It all depends" he said, "on the entire global plan of the Soviet Bloc."

In The Chinese Magazine

4. Taiwan Helps Refugees

(Condensed from Newsdom)

IN compliance with the advice of the West, Free China was obliged to abandon her Ta Cheng Islands near the Chekiang coast more than a year ago; but prior to the complete withdrawal of her forces, all the inhabitants were urged to move their homes to Taiwan. Altogether 3,116 families were transplanted in Formosa comprising 12,529 persons. Now these people have been properly rehabilitated by the authorities, and all have found new employment under the guidance of the Nationalist government.

Upon their arrival in Taiwan, the refugees from Ta Cheng received an enthusiastic welcome from the people, and then the government gave them not only satisfactory accommodations but also plenty of material aid and moral encouragement. As a consequence, their present life is even more pleasant and enjoyable than before. This good fortune has never been dreamed of by them in the past, and so it may be said that their recent happening has been a blessing in disguise.

All the rehabilitated people are divided into two main groups — one engaged in agriculture and the other, fishery. The former is further split into three classes: (1) those taking up land reclamation work aggregate 500 families; (2) those who become farm workers total 772 families; (3) the remainder of 17 families has settled down in Eastern Taiwan and Tao Yuen as peasants who cultivate the fields for themselves.

Class 1 consists of farmers who are working hard to reclaim the waste land in Pingtung, Tungcheng, Sinhuchuang and Sinseng. They are opening up new fields for cultivation purposes and building dykes to protect the whole region. The government is prepared to assist these people for three years, during which they will not only receive financial subsidies but also instructions in modern agricultural methods and improved techniques. They are also taught self-government and how to live in good health. Each family has been furnished with farming implements, seeds of

cereals, buffaloes, foodstuffs and fodder. Five new villages have been built, and now they all live in freedom and happiness.

Class 2 is composed of peasants who are now employed by the Taiwan Sugar Corporation, and they work on the farms of that organization at Kao Shiung and Tungping. The authorities have also provided them with domestic animals and fowl giving them proper directions on how to raise stock and look after by-products. Seven new villages have been built, and all the people enjoy their work immensely.

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Class 3 has become independent farmers, and they can stand on their own feet with little help from the administration.

Most of the refugees from Ta Cheng are interested in fishing, and there are altogether 1,827 families composed of 7,519 persons. The Nationalist government has supplied them with 283 motor-junks and 84 ordinary fishing vessels. All have been equipped with the necessary paraphernalia to catch fish in the open sea, and they also receive a certain amount of money to pay for their living expenses. The authorities have, therefore, enabled them to enjoy their new life in the free world.

Now the Chinese Reds also started the land reclamation work on the mainland and large numbers of people have been transferred from cities to rural districts; but the Communists devote more attention to propaganda than anything else, with little financial assistance to the persons who are obliged to take up this new occupation. If they are compared with the refugees from Ta Cheng Islands, what a sharp contrast is presented by the two pictures!

Thus it becomes very apparent why the Red regime is detested by the people and gradually the hatred of the masses gets to be so bitter that it bursts into a flame which will ultimately turn into a conflagration and destroy the whole nation.

No wonder, then, that so many people should try to escape from the clutches of the Red monster on the Chinese mainland even at the risk of their lives; for they thoroughly realize now that they have been cheated by the false progaganda of the Communists.

Moreover, there is no telling that a revolution far worse than that of Hungary may break out on the mainland of China at any moment and then the Red regime will fall to the ground and be trampled under feet by the entire populace.

Hongkong Standard,

Governor's Report

According to the statistics given by Governor C. K. Yen, production of rice in Taiwan has been increased from 894,000 metric tons in 1946 to 1,610,000 tons in 1955, green vegetables from 340,000 tons to 660,000 tons, marine products from 51,000 tons to 180,000 tons, pigs from 767,000 heads to 2,793,000 heads. The overall increase of agricultural products has been 253% in the past ten years.

As to industrial production, an increase of 866% has been recorded from 1946 to 1955. Production of sugar has been boosted from 86,000 metric tons in 1946 to 803,000 tons in 1955, cotton yarn from 411 tons to 25,000 tons, cotton piece goods from 2,493,000 yards to 160,000,000 yards, paper from 2,500 tons to 33,000 tons, fertilizer from 5,000 tons to 164,000 tons, cement from 970 tons to 590,000 tons, coal from 1,040,000 tons to 2,350,000 tons, power from 472,000,000 KWH to 1,966,-000,000 KWH.

Press Review

1. Reds Gaining Cambodia's Chinese

— By Walter Briggs —

REMAINING resistance to Communism among Cambodia's Chinese minority was greatly weakened, informed observers believe, by Chinese Communist Premier Chou En-lai's recent visit to this strategic Indochinese kingdom.

"We had taken for granted that the Cambodian government actually was on our side," a thoughtful non-Communist Chinese told this correspondent. "We had believed it was pretending to be friendly with Peking only out of regard for the country's safety. The great welcome given Chou — out of all proportion to his world stature — greatly disheartened our liberal, thinking people."

How the Chinese think and act is important, out of all proportion to their 250,000 population, for they dominate the economy of this country of 4.5 million. And Cambodia is important out of all proportion to its size, for it lies on the land route to Southeast Asia's rice, tin and rubber.

The Chinese here began veering sharply to the left after Prince Norodom Sihanouk, Cambodia's leading politician and statesman, received Peking's red-carpet treatment last February.

Of 172 Chinese schools here, the number using leftist textbooks jumped from about one-third to around 70 percent. Of Chinese newspapers, two turned left and three new leftist sheets appeared — leaving only one that is anti-Communist.

For Chou En-lai the government prepared a roaring welcome in cooperation with Chinese elements. Communist sentiment came roaring into the open: red flags, badges picturing Chou, Red China-style youth caps, Red songs in the streets. The principal of a Chinese school that was to have remained open the day of Chou's arrival sent his pupils scurrying home after receiving threats.

I saw the children being marshalled at 5 a.m. that day. Grim, dedicated faces, at 10 or 12 years of age, marching the five or six miles to cheering sites along the airfield road.

Police seized a number of leading non-Communist Chinese (and South Vietnamese) and detained them throughout Chou's stay. Though officials dined them, as a sort of apology, upon their release this treatment contributed to the weakening of the anti-Communist front by shaking faith in the government. Leftists played upon the arrests to convey the impression it was safer to be pro-Red than anti-Red or even neutralist.

The Chinese Nationalist consul here, a hangover from French colonial days who is unrecognized by Cambodia, has been powerless to check the leftward trend.

The government pulled one clever stunt. All Chinese in organizations welcoming Chou were registered — a list that will prove useful, observers conjecture, if the Chinese ever get carried away with their nationalism.

In an interview, Prince Sihanouk pooh-poohed the idea that Cambodia's Chinese might stir up Communist trouble for his people. "They're too capitalistic!" he reiterated with a laugh. And he recalled, with perfect faith, that Chou had cautioned them to observe the laws of the country.

It might have been pointed out to the prince that Chinese merchants elsewhere, notably in Singapore, have adopted the Communist line in hope of saving their skins.

Chinese Communist activities here are financed, it is thought, through mass sale of Peking books, magazines and newspapers. "Editors of the leftist papers nominally receive about 2,200 riels (US $63) a month," a Chinese informant said, "but they live in 5,000 riel style."

The Peking economic mission, with 19 members already here, could be taking a hand in Communist machinations. "Preparations for Chou's visit were perfect in detail," this Chinese declared — "almost impossible for local Chinese to have made alone."

Chinese residents here, as elswhere in Southeast Asia, are subject to a certain amount of animosity and contrived hardship. They have been banned from 18 jobs such as, barber, pedicab driver, "spy" and silver artisan. They must pay "squeeze" to get import licences, exit permits and the like.

Hongkong Standard

Red Land Reform

2. *Internal Trouble in N. Vietnam*

THE Communist North Vietnam's powerful Standing Committee admitted Sunday that there were "grave errors committed during the land reform which have caused great losses to the people," Radio Hanoi reported, the Associated Press reports.

At the inaugural meeting of the sixth session of the National Assembly, vice-chairman of the Standing Committee Ton Quang Phiet, told two hundred and twenty-nine deputies that the Standing Committee has had serious shortcomings in the implementation of economic and financial policies, in census work and "especially in carrying out the land reform program."

Ton added, the Standing Committee has not made timely suggestions to the government with the aim of correcting errors. "Greater efforts must be made in order to further improve the living conditions of the people, our public servants and our workers."

Serious Uprisings

Serious uprisings occurred in the past two months in Northern Vietnam when peasants became disgruntled over the government's harsh policies. The Red police and troops were called in to quell riots which left several dead and hundreds injured.

A few top Communist leaders of the land reform program were expelled from the party over the rebellions.

Ton said the Standing Committee of the National Assembly is "deeply and sincerely sensitive to the feelings of those who had been wrongly condemned and sincerely criticizes itself and accepts its share of responsibility before the National Assembly and the people."

The government had announced earlier that many wrongly condemned peasants, landlords and cadres had been released from prison over the land reform debacle.

Ton added, the people's struggles in North Vietnam were meeting with difficulties, and placed the blame on "plots of internal and international reactionaries" and Vietnam is struggling powerfully to smash "these dark plots of the enemy."

He added, in North Vietnam errors and shortcomings are being effectively dealt with and after mistakes are corrected "new relations in production will give a strong impetus to production and transformation of the countryside."

He urged a revision of the present constitution which was adopted in 1946 stating "great political, economic and social changes have taken place which must be recorded in the constitution."

Hongkong Standard

Newsbriefs

1.—RED CHINA: OPPORTUNIST!

(*Condensed from The Democratic Review*)

FOLLOWING the outbreak of the revolution in Hungary, the internal situation of the Communist Bloc experienced unprecedented difficulties. So Red China availed herself of this golden opportunity and displayed her craftiness by adopting a diplomatic policy that would please all nations. On the one hand, she assured the chieftains of Kremlin that the Peking regime would always show allegiance to the Soviet Union; on the other, she wanted to win the confidence of the Afro-Asian peoples and curry favor with the United States, hoping thereby to gain some real benefits from the Free World.

With the above in view, Peking dispatched a special delegation to Moscow in the latter part of November of last year. The group was led by Peng Tseng, one of the veteran Red Chinese leaders, and he was granted an interview by Nikita Khrushchev on the afternoon of Nov. 29. On that same afternoon, Liu Shiao, Communist China's Ambassador to Moscow, gave a big reception party, to which Bulganin, Molotov, Mikoyan and many other Kremlin chieftains were invited. On both occasions the Peking emissary gave assurance of Red China's unswerving loyalty to Russia; and so on Dec. 1 Pravda published an editorial which highly praised the Sino-Soviet alliance. It also lauded the allegiance of Mao Tse-tung and his associates as well as China's adoption of all Soviet experiences. Thus the two peoples became "true brothers."

After their visit to Moscow, Peng Tseng and his delegation took a trip to Czechoslovakia, and then they proceeded to Rome to attend the Italian Communist Conference. They returned to Peking at the end of last December.

The Chinese Reds sent the above-mentioned special delegation to the USSR simply to demonstrate that they would continue to "lean on one side only," and that the chieftains of Kremlin could count on their faithfulness and unfailing loyalty. This clearly shows that Mao Tse-tung will never be the "Tito of the Far East." For this reason the statesmen of the West should not indulge in the dream any longer.

* * *

Towards the end of last November, Peking sent out another diplomatic representative in no less a dignified person than Chou En-lai, Premier of Red China. He was to visit as many as seven countries of Southeast Asia ostensible to ameliorate relations with various nations. Yet the real purpose of his tour was to request the Indian Prime Minister Nehru to convey Peking's compromises to President Eisenhower so that the ambitions and aspirations of Communist China might be realized.

Simultaneously, Chou En-lai desired to pacify the turmoil and turbulence in North Vietnam where the peasants had manifested their bitter opposition against the tyrannical rule of the Reds. Also he wanted to settle the boundary dispute with the leaders of Burma, and so it was agreed that Chinese Red troops would quit several important points of that country before the end of the year.

Red China has played this double-faced diplomacy for two reasons: (1) to show to the world that she is in no way analogous

to a satellite country of the Soviet Union and so has the power to pursue an independent foreign policy; (2) to convince the Kremlin chieftains that the Peking regime will always remain a loyal adherent to the Russian Communist Imperialism.

However, despite the special delegation sent to Moscow by the Chinese Reds, the chieftains of Kremlin were still full of suspicion and apprehension regarding the conspiracy of Chou En-lai with the Indian Premier Nehru. As a consequence, he was summoned to visit Moscow in person to make a thorough explanation of the true purpose of his tour of Southeast Asia. No doubt, the most important part concerned Communist China's propositions to the authorities of Washington.

Now it remains to be seen whether the double-faced diplomacy of Red China will ultimately lead her to success or failure.

Hongkong Standard

Manila Paper Says:

2.—HONGKONG: GATEWAY TO CHINA

MANILA, — (AP) — The Philippines should step up its trade with Hongkong — gateway to the rich Communist China market, Eulogio Rodriguez Sr., President of the Philippine Senate, said on his return from the British Colony.

Rodriguez, asked by newsmen whether he recognized that Hongkong was the main feeder port for Red China, replied: "If the United States and other Western Allies call our attention to this fact, we could remind them that the United States and other nations of the free world are doing a brisk trade with Hongkong."

Rodriguez spent a one-month vacation in Hongkong. He said he noted the high industrialization of the British colonial port. "There are around 3,000 factories and workshops in Hongkong, which has only an area of 395 square miles," he said.

There has been a move in the Philippine Congress to open up trade with Hongkong and Communist China. But the Philippine administration under President Ramon Magsaysay has stuck to a policy of banning all trade with Communist China and other Red-controlled countries. The government which succeeded in reducing the islands' Communist-led Huk rebellion to an insignificant remnant force two years ago, remains strongly anti-Communist.

The Manila Times, in an editorial last Friday titled "The Risks Involved," said that "Trade with Hongkong — a euphemistic phrase which actually means trade with Red China — has been suggested by Senate President Eulogio Rodriguez ... " and that the Senate President cited the fact that "Hongkong is a free port and is highly industrialized enough to absorb raw materials from the Philippines".

The editorial went on to say that the British colony has a contiguous border with Red China and "is accessible by water from Canton and other southern ports and manufacturing centers by way of the Pearl River." The Manila Times said that "more than anything, Hongkong is a point of transhipment of goods ultimately destined for Red China, or goods coming from Red China for export to the outside world."

It stated that what Rodriguez actually suggests ". . . is trade with Red China through Hongkong and defence of the Philippine position on the strength of the undenied report that the Western businessmen trade with Red China anyway, via the same channel."

The editorial pointed to the fact that ". . . items we would export — whether strategic or non-strategic — would directly benefit Red China and enable her to strengthen her economic and political position." It noted that trade with Japan before the Pacific war was discouraged on grounds it would "strengthen Japan's military machine" but that scrap iron was sent to Tokyo which "was returned in lethal form in Pearl Harbor." The editorial said that in the case of Red China the difference was that "the danger is more obvious — in fact so obvious that it seems totally unnecessary to emphasize the consequences."

Mission Chronicle

CHINA

1.—CHINA MAY RECONSIDER CASE OF JAILED MISSIONERS

ROME, Nov. 29 (Radio, NC) — Chinese communist President Mao Tse-tung is reported to have told an Italian journalist that, though five American Catholic missioners imprisoned in China were jailed for "acts which our law considers crimes," his government has nothing against a re-examination of their case.

The statement was reportedly made to Curzio Malaparte, Italian novelist and journalist, who was in China to represent Italian newsmen at the 90th anniversary celebration of the Birthday of Sun Yat Sen, father of the Chinese Republic. Malaparte had asked what could be done to release imprisoned missioners before Christmas.

In his published account of the visit, Malaparte said that communist China enjoys "complete religious freedom." The journalist's article demonstrated sympathy for the communist regime in China and had words of praise for Mao's "power and moderation."

News of the interview was given a great amount of space on the front page of the Peiping newspaper, The People. This was a good sign, according to Malaparte.

"If my request had been ignored," he wrote, referring to his question concerning the missioners, "news of my visit to the president of the Republic . . . would not have been given such wide notice in an official newspaper."

The Chinese communist leader specifically referred to imprisoned American Religious.

"Our diplomatic representative and the Ambassador of the United States in Berne are at the moment discussing the matter in Geneva," Mao is reported to have told Malaparte. "I cannot say yet what the result of these complex and delicate negotiations will be. In any case, I hope that a favorable conclusion will be reached."

Malaparte made it clear to Mao that his interest in the matter was purely personal. He was not backed, he said, "by the Italian Government, the Roman Church, or any political party." He added that "it would be a source of great hope to civilized countries if China would place itself at the head of the struggle for the triumph of kindness among men."

The well-known Italian novelist commented that during the troubled and confused times of the Chinese revolution, "both sides held strongly different viewpoints as to the essence of the modern problems of religious freedom. One side understood religious freedom in a manner exactly opposite to that of the other side."

It was probably because of this difference, he said, that a large number of priests and religious were condemned to prison.

According to recent figures, there are five American priests jailed in Shanghai. Altogether, according to reports, there are four Catholic priests and one bishop free in China, and a small group of teaching Sisters.

2.—FUKIEN CHURCH OF CHRIST FOLLOWS PARTY LINE

(FOOCHOW *Fukien Jih Pao,* December 15, 1956) Delegates attending the inauguration meeting heard reports on political programs, religious policy, the Self-Deter-

mination, Self-Administration and Self-Propagation Patriotic Movement as well as ways of reorganizing Protestant missions. In group discussions which followed, participants were in unanimous agreement that the religious policy of the People's Government was correct and consistently was for upholding the freedom of religious belief. With the backing of this policy and support of the people of the entire province, big victories had been obtained by Protestants in Fukien Province in the struggle against imperialist spies disguised as religious workers, as well as counter-revolutionaries. In this way, the church had been freed from the control of imperialist elements and had set up a religious body sponsored by Chinese Christians. The meeting cited vivid instances of how Protestants had participated in Socialist construction, and exchanged experiences in ways of achieving self-maintenance within the church.

The meeting, lasting 14 days, was attended by 91 delegates from various parts of the province. It conducted various religious rites and ordained five new priests. It elected, by secret balloting, 28 executive committee members of the synod, and named Wang Chung-shen (王宗誠) as president; Hsu Tse-yi (許子逸), Chwang Han-po (莊瀚波), Lin Ching-i (林欽埃), Huang Shih (黃鐸), as vice presidents. The meeting also adopted a number of resolutions on a message paying respect to Chairman Mao, a statement supporting Egypt's effort to resist Anglo-French aggression, as well as the future plans and programs of the synod, and regulations.

3.—REDS STILL TRYING FOR FOREIGN EXCHANGE

MACAO, Jan. 3 — A reliable source, claiming to have some connections with pro-Communist elements, here disclosed today that several Communist agents have been busy, during the last two days "asking" local rich merchants who are doing business with the mainland, to buy the new Communist China saving bonds.

The same source also disclosed that the Red government had already established a new bureau in Canton to direct the sale of the saving bonds in this city and Hongkong.

It is believed that the Communists are intending to sell in both cities JMP 10 millions of such saving bonds but payment must be in local or Hongkong currencies, or even in American dollars.

4.—LETTER FROM CHUNGKING

Word has been received from Szechuen that the Carmelite Sisters in Chungking had to sell half of their convent building to the Government for their use as offices. The Sisters remain in the other half and support themselves as best as they can by making dolls.

5.—THE LAST M.E.P. PRIEST EXPELLED BY THE COMMUNIST DIES AT AGE OF 84

The Rev. Father Joseph Marie Le Corre, 84, died on Jan. 26 at the St. Paul's Hospital where he had been since his expulsion from Communist China on July 6, 1955.

The French Catholic priest, who spent almost 60 years of his mission life in China, had been suffering from malnutrition as a result of his ordeal under the Communist rule.

Funeral Held

The funeral service was held on January 27, at "Bethanie," Pokfulam Road, private cemetery of the Paris Foreign Mission. Catholic Bishop Lawrence Bianchi officiated at the graveside service.

The late Fr. Le Corre went to Chiuchow, Kwangtung in 1896 during the reign of the Ching Dynasty. He was the last and the 214th Paris Foreign Mission priest expelled by the Communists.

Father Le Corre was arrested by the Communists while he was saying Mass on Jan. 1, 1951. The Communists claimed that no religious services were allowed during the land reform, so they gaoled him for almost four months for celebrating Mass.

CEYLON

1.—MEXICAN CATHOLICS HELP BUILD CEYLON CHURCH

TRINCOMALEE, CEYLON, Jan. 29 (NC) — A church dedicated to Our Lady

of Guadalupe was blessed here by Bishop Ignatius T. Glennie, S.J., of Trincomalee.

Catholics of Mexico contributed toward its construction. This is the second church built to honor Our Lady of Guadalupe in this country.

The first church is known to have been in existence during the time of the Portuguese. Two bricks from this ancient edifice were used in the foundation of the new church.

2.—THE CHURCH IN CEYLON

ROME, (AIF) — The island of Ceylon, which extends from north to south for a distance of about 280 miles, connected with Asia by the series of sand banks called Adam's Bridge, seems to be the prolongation of the extreme end of India.

Its population of some 7,600,000 can be divided, along religious lines, into four great groups: 4,800,000 Buddhists; 1,500,000 Hindus; 750,000 Christians including Catholics and Protestants and about 500,000 Mussulmans. There are about 50,000 that belong to various minorities.

Two languages are widely used on the island. There is the Singhalese language which the Buddhists would have as the official national language and Tamil which is spoken primarily by the Hindus.

Adherents to various Protestant sects total about 90,000 and Catholics, according to statistics of June 1956 number 668,904 of whom 667,958 are baptized while only 946 are Catechumens.

The apostolate is taken care of by 478 priests of whom 317 are Asians while 161 are Europeans or Americans. The entire body of priests represents 17 nations as follows: 300 Ceylonese, 13 Indians, 4 Goans and the following non-Asians, French 67, Italians 33, Americans 22, Belgians 21, Dutch 6 and 12 that belong to 9 other nationalities. In 1953, only three years ago, non-Asian priests were equally as numerous as they are now, 161, while Asian priests numbered only 290.

The island is divided into six ecclesiastical territories: the Archdiocese of Colombo and the Diocese of Jaffna, both confided to the care of the Oblates of Mary Immaculate; the Dioceses of Galle and Trincomalee, which are confided to the Jesuits; the Diocese of Kandy, which is confided to the Benedictines, and the Diocese of Chilaw, which is confided to the secular clergy. Three of the six bishops of the island are Ceylonese. Of the 478 priests of the island — Asians and non-Asians — 168 belong to the secular clergy while 310 are Religious. The latter belongs to ten different Religious Orders: 200 Oblates, 54 Jesuits, 38 Benedictines and 18 belonging to seven different Orders.

The Major Seminary of Kandy in the center of the island serves all of the dioceses. At present there are 38 students in this seminary. There are also 17 young men preparing for the priesthood in the Religious life. In the six minor seminaries of the island, 327 aspirants are making their secondary studies in preparation for the priesthood.

(*Fides*) Dec. 8-56

3.—CATHOLIC PAPER ANSWERS BUDDHIST ATTACK ON CHURCH

COLOMBO, CEYLON, Jan. 22 (NC) — The Messenger, Ceylon's leading Catholic paper, has voiced dismay over what it calls Buddhist attempts to "belittle and, if possible, hinder" Catholic work in this country.

In an editorial on allegations made against the Church during the recent All-Ceylon Buddhist Congress, the paper said that one is forced to wonder whether critics of the Church have love of the country at heart. Even by the critics' own standards, it declared, the work of the Church should be characterized as humanitarian.

The Messenger editorial was prompted by statements made to the Buddhist Congress by its president, G.P. Malalasekera, who concentrated his attack on what he termed the dangers to democracy inherent in the increasing power of the Catholic Church.

Every lover of democracy, he said, should feel nervous and apprehensive of future developments in Ceylon because "incorporated religious bodies" are amassing wealth and increasing their power.

Mr. Malalasekera had told Ceylon's leading Buddhist gathering that Catholic religious groups in Ceylon are seeking to make the government their puppet through a policy of aggrandizement of political power. He said these groups are "abusing" the power granted them, and in acquiring more and more capital are in fact "commercial enterprises."

In the face of this, The Messenger listed the resources of Ceylon's largest See, the Archdiocese of Colomb, showing that it own 1,500 acres of rubber and cocoanut plantations, buildings and lands yielding an annual income of about $16,000, and an $8,000-interest in commercial firms.

Out of the income from these sources, The Messenger said, the archdiocese has to support its work among 350,000 Catholics, their churches and priests, their schools, and charitable institutions.

By taxing the Church, the article went on, the government may cripple Catholic charitable, Social and educational works which benefit the country. But the government would hardly replenish its own coffers, the article said. If discrimination is to be avoided and democratic traditions maintained, there can be no doubt that the Buddhists should be similarly taxed, the article declared.

The Messenger pointed out that in three districts alone the lands coming under Buddhist administration amount to 375,000 acres. It said there are Buddhist temples which possess more than 10,000 acres.

INDIA

1. MANY CATHOLICS CAMPAIGNING FOR OFFICE IN INDIA

NEW DELHI, JAN. 31 (NC) — Many Catholics are among the Congress party candidates running for seats in the national Parliament and state legislatures in India's second general election scheduled for February 26.

The Catholic candidates come mostly from Kerala, the country's most Christian area.

The Catholic complaint was that the claims of the Catholic community, which has more than 16 percent of the total population of Kerala, were not given sufficient consideration in the selection of Congress party candidates. There were also charges of inadequate Catholic representation in the state's public service.

Outside Kerala, Catholics are a very small part of the total population and the Catholic community was almost completely ignored in the previous election. It was pointed out that there are states with considerable, though scattered, Catholic populations where not a single Catholic leader managed to secure official Congress party sponsorship. Catholic spokesmen held this to be a slight on the loyalty of the community towards the Congress group.

Political heir of the group which won India her independence from British rule, the Congress party has ruled the country under Prime Minister Jawaharlal Nehru for almost ten years. It faces a nominal opposition headed by the communists in the national parliament of 500 members. In most of the state legislatures the party has a strong majority.

The party's eronomic and social program, the groundwork of which was laid by Mahatma Gandhi, appeals to many Catholics. It stands for a mixed society in which private initiative will have a place, while some key industries will be nationalized.

Socially, the Congress approach to the population problem has led to stern criticism from Catholics. Congress policy makers seem to think that the country's population growth calls for drastic treatment through artificial means of contraception. The attitude of some state governments to the crucial foreign missionary question, too, leaves much to be desired.

Many Catholics, however, regard the Congress party with all its defects as the best political hope for minority communities in this country. Its strongest opponents are drawn from groups inspired by Marxist ideology. There are also various splinter groups of Hindus.

Catholics, therefore, are mainly interested in reforming the Congress party from within

so as to bring it more in line with Catholic principles. They realize that this can be achieved only through a policy of securing the election of Catholics to important offices and committees of the party.

2.—INDIAN BISHOPS DECRY NATIONAL CHURCH AS PROTESTANT IDEA

BANGALORE, Jan. 19 (NC) — India's Catholic bishops have decried the idea of a "national Christian Church" as an essentially Protestant concept. On the other hand, a "national hierarchy," they declared, is perfectly in keeping with Catholic principles.

The bishops made this point in reply to recommendations on Christian evangelism in this country issued by the Madhya Pradesh state government's Missionary Investigation Committee.

A key proposal brought forward by the committee, all but one of whose seven members were Hindus, was the formation of a "national independent Christian Church" freed of all vestiges of external authority.

The bishops' statement, read in all churches in the country on Social Justice Sunday, was issued by the Standing Committee of the Catholic Bishops' Conference of India. A body of 14 prelates, the committee is headed by the country's sole Cardinal, His Eminence Valerian Cardinal Gracias, Archbishop of Bombay.

The bishops said that the idea of a national church was based on what they called the "deplorable precedent" set up by Protestants. It is "wholly incompatible," they declared, with the concept and institution of the One, Holy, Catholic, Apostolic Church which we have inherited from the Apostles of Jesus Christ.

The prelates described a "national hierarchy" as among the legitimate aspirations of every "national Catholic community." Here in India, they pointed out, every year records progress in this direction.

The bishops were referring to the movement for "Indianization" of the country's hierarchy initiated in 1923 when India was given its first native bishop of the Latin Rite.

At the present moment, the Indian hierarchy of 66 members includes less than 26 foreign prelates. Native priests and nuns outnumber foreign missionaries almost four to one.

The prelates broke new ground by devoting almost the entire Social Justice Sunday statement, usually dedicated to problems of social interest, to the foreign missionaries question. The Madhya Pradesh report, which the Bishops' committee had discussed at length at its annual meeting less than three months ago, came in for sharp criticism.

The prelates referred again to the "cloud of suspicion and distrust" of the Christian community in this country which has come in the wake of the publication of the Madhya Pradesh document.

While acknowledging that many prominent leaders, official and non-official, have dissociated themselves from this tendency, the statement stressed the fact that some individuals and organizations have given vent to a "disconcerting display of intolerance towards the Christian people." The prelates said that it was their duty to address Catholics before the cloud spread over the "whole community and prejudiced the people against us." They explained they were proud of the "splendid efforts" of the Catholic laity in this connection who had rallied to the defense of the Church and its divine mission in India.

The statement denounced the packing of the Madhya Pradesh committee with Hindus, "representatives of the very community that had made the allegations against missionaries." It recalled the fact that the committee was constituted for the ostensible purpose of investigating Hindu charges that missionaries used "force, fraud and temptations of monetary gain" in their conversion of "illiterate aboriginals and other backward people."

The prelates branded the sole Christian member of the committee as a person utterly unrepresentative of the Christian community, a man whose Christian "allegiance" itself has been called into question.

The methods used by the inquirers in their proceedings — the selection of witnesses, the lack of facilities for the defenders of Christian missionaries for cross-examination of witnesses — reflected on the professed impartiality of the committee and its findings, the Bishops declared.

They made clear that Christianity was a religion that its Divine Founder had directed to be preached to the whole world.

The message said: "The Church Christ founded was to be, and is, a universal Church, at home in every country and among all people. Catholism is nowhere an alien creed; it is the 'swaheshi' (belonging to one's own land) religion of every land.

"At the very beginning it broke the shell of Judaism from which it emerged. Going over to Rome and the Roman Empire, it became as universal as the Roman Empire. And when national states were set up in Europe, this supra-national character and function of the Church was recognised by King as well as Emperor, by Parliaments and peoples alike. The Popes and the Sacred Congregations had jurisdiction over each and every one of the Catholic peoples of Europe and, later, of America, and then of the rest of the world.

"Here, in India, the Catholic Church has been recognised in Mongul (sic) and in British times as a supra-national Church. After independence, we gratefully acknowledge that this recognition has been confirmed by the government of free and independent India in granting rights of representation to the Vatican by the Papal Internuncio at New Delhi."

The Bishops called for a community of better Catholics in India as the best answer to the Madhya Pradesh report. To endeavor to make the Church in India conform more closely to the ideal of the One, Holy, Catholic and Apostolic Church is the most effective reply we can offer to the report, they said.

The strengthen the "social solidarity" of Catholics, the Bishops went on, shall be our answer to the attempts to cast aspersions on our missionaries from abroad who are as much our pastors as those of Indian origin. To make ourselves holier than before must be our reaction to the attempt to stem the spread of Christianity in India, the Bishops declared.

The suspicion and distrust with which Christianity has come to be looked upon must be dispelled by greater service to our countrymen through the works of charity and mercy which the love of Christ inspires in us, the prelates said.

After calling for discipline in the face of the present attacks on Christianity in this country, the Bishops said that this discipline cannot be satisfied with a merely passive attitude. We must defend our rights and liberties through concerted action," they declared.

The statement indicated that the forthcoming general elections in the country might give opportunity for such action. Reminding Catholics of the Church's official warning against voting for members of parties "militating" against God and His Church, the Bishops said that they had no desire to dictate to the faithful how they should vote at the elections.

3.—FIRST TRIBAL PRIEST OF INDIAN DIOCESE ORDAINED

GAIBIRA, Jan. 21 (NC) — A candlelight procession of tribal Catholics through the jungles formed a colorful prelude to the ordination of Sambalpur's first Adivasi (aboriginal) priest.

Father Samuel Tirkey received homage from a jubilant crowd of 4,000 Catholics, many of them tribals who trekked to this jungle parish from faraway villages.

At the ordination were a tribal Bishop, Coadjutor Bishop Stanislaus Tigga of Raigarh-Ambikapur, and the Ordinary of the same See, Bishop Oscar Sevrin, S.J., a native of Belgium.

Father Tirkey, a member of the Ouraon tribe, was raised to the priesthood by Bishop Herman Westermann, S.V.D., of Sambalpur.

At a public reception the new priest was presented an entire outfit by the parishioners. The presents, which included Mass vestments, chalice, clothes, boxes and bedding, came out of a $400-fund donated by the tribals.

4.—FORMER DELEGATE TO U.N. BECOMES SEMINARY RECTOR

MADURAI, Jan. 22 (NC) — India's famous Jesuit, Father Jerome D'Souza, has taken up duties as rector of the Sacred Heart Jesuit Seminary at Shembaganur.

Father D'Souza, a former rector of the Madras Loyola College, returned to this country recently from New York where he attended the United Nations General Assembly as member of the Indian delegation. It was his fourth assignment with the Indian delegation to which he was first named in 1949.

5.—POPE PRAYS FOR THE SUCCESS OF INDIA'S DEVELOPMENT PLANS

NEW DELHI, Feb. 5 (NC) — His Holiness Pope Pius XII has expressed his hopes for India's success in her efforts for national development.

The Pope offered prayers for God's blessings on the efforts of the country's leaders to maintain the "rhythm of its development."

His good wishes were expressed in a message to Dr. Rajendra Prasad, President of India, on the occasion of the seventh anniversary of the establishment of the Indian Republic. The message was transmitted through Msgr. John Gordon, charge d'affaires of the Apostolic Internunciature here. It said:

"Mindful of the aspirations for peace which animate Your Excellency and the Government of India, His Holiness prays that Almighty God may prosper Your Excellency's endeavors so that, in the serenity of peace, the nation may maintain the rhythm of its development for the progressive well-being of its people."

INDONESIA

1.—INDONESIAN BISHOPS APPROVE PROPOSED UNIVERSAL MILITARY SERVICE LAW

JAKARTA, Jan. 18 (NC) — At the request of the Indonesian government, the bishops of Indonesia sent to officials their views concerning the proposed new law governing universal military service in Indonesia.

The bishops expressed approval of the law, with the stipulation that all priests and members of religious orders be exempted from military service.

They declared, however, that they have no objection to priests and male Religious serving as chaplains or in any other way which would benefit the fighting forces, so long as they would not be required to do anything not befitting their station as clerics.

The ministry of war has acceded to the wishes of the bishops and promised to be guided by their wishes in framing the new law.

JAPAN

1.—JAPANESE MINISTER TO COLOMBIA EMBRACES FAITH ON DAY OF DEATH

TOKYO, Jan. 28 (NC) — Hirokichi Nemichi, 58, Minister of Japan to Colombia, was baptized the morning of his death.

Mr. Nemichi first became interested in the Church because of the inspiring work of Colombian Catholics on behalf of the Japanese.

Entering the diplomatic service of Japan in 1926, he was appointed Minister to Colombia in 1954. Before leaving Colombia he began the study of the Faith.

2.—TO REPRESENT JAPANESE GIRL SCOUTS

TOKYO, Jan. 28 (NC) — Miss Tomoko Kawashima, a pupil of Meiji Gakuen high school conducted by the Sisters of Congregation of Norte Dame, Canada, in Tobata, southern Japan, has been chosen as one of

Japan's five representatives to attend the World Camp for Girl Guides and Girl Scouts in Quezon, near Manila.

3.—CATHOLIC SCHOOLS IN JAPAN SHOW GROWTH IN PAST YEAR

TOKYO, Jan. 28 (NC) — According to the 1956 statistics just released by the Education Department of the National Catholic Committee here, Catholic schools in Japan, ranging from universities to kindergartens, number 545. This marks an increase of 230 schools since 1951.

Total enrollment of pupils number 109,736. Of this number, 11,078 are Catholic. Last year there were 102,726 pupils in Catholic schools throughout the country. There are 6,711 teachers in the schools, 2,388 of whom are Catholics.

4.—JACKPOT FOR THE POOR WON BY JESUIT IN JAPAN

TOKYO, Jan. 28 (NC) — A priest won the jackpot — and the poor profited. Father Aloysius Michel, S.J. solved The Japan Times prize puzzle, won approximately $350, and will use it in work for needy persons. His prize was the highest amount won since the contest began two years ago.

Father Michel, a native of Wiesbaden, Germany, has been in Japan 22 years. He directs the Sophia Settlement, a welfare project operated by Tokyo's Jesuit Sophia University, to aid the poor of slum areas here and to instruct students in social problems.

He stated that he was especially happy because the money is badly needed for an extension to the settlement's dispensary, and that will permit enlargment of the day nursery work.

Among Father Michel's plans is a center for Catholic student social activity in Tokyo's "Christmas Village," where a large colony of rag pickers dwells.

5.—TEEN AGE GIRLS IN JAPAN WORK AFTER SCHOOL TO MAKE BOOKS FOR BLIND

NAGOYA, Jan. 12 (NC) — Members of a teen-age girls club at Holy Ghost high school here are transcribing literary works into braille after school hours.

The girls learned braille from a Holy Ghost Missionary Sister. Working under her direction, they have transcribed several books into braille for gifts to organizations for the blind.

Presentations have been made to a group of 30 blind lepers who learned to read braille with their tongues after their finger nerves had been paralyzed by Hansen's disease. Other works were presented to the Institute for the Blind in Nagoya where 230 blind are being educated.

The original idea for the club came from Joseph Sawahara, a science teacher at the Holy Ghost high school. He learned to read braille during a long convalescence at the Holy Ghost Missionary Sisters' hospital at Kanazawa, Japan.

The club's first successfully transcribed book was Charles Dickens' "Christmas Carol."

Holy Ghost high school, which opened in 1949, is operated by the Holy Ghost Missionary Sisters from Techny, Ill. It is housed in former U.S. Army barracks of World War II.

The Holy Ghost Sisters gave accelerated nursing courses to supervisors of nursing in Japan. After this, the barracks were converted into the present high school for 600 Japanese girls.

6.—PAMPHLET BY CATHOLIC DOCTOR DISCUSSES YOUTH PROBLEMS IN JAPAN

KYOTO, Jan. 17 (NC) — A new pamphlet on juvenile delinquency in Japan, the work of a Japanese psychologist and expert in medical social work, has been published here.

The pamphlet, written by Dr. Keiko Kawabata, a Catholic lay leader of Kyoto, was published by Good Shepherd Publications in this city. It deals with statistics on youth crimes and methods which will help to control them.

7.—NEW HAMPSHIRE PRIEST WILL HEAD MARYKNOLL IN JAPAN

TOKYO, Jan. 15 (NC) — Father William F. Pheur, M.M., of North Walpole, New Hampshire, has been named superior of Maryknoll missions in Japan.

Ordained in 1938, Father Pheur was named to the Maryknoll mission field in Manchuria immediately afterwards. With the outbreak of hostilities in 1941, he was interned and repatriated to the United States.

He returned to the Orient for a short time, after World War II, and was then sent back to Maryknoll, New York, where he was local superior.

In 1955, Father Pheur returned to Japan.

In addition to his duties as superior of the Maryknoll missions in Japan, Father Pheur is also Vicar General of the diocese of Kyoto.

8.—FRANCISCANS IN JAPAN CELEBRATE 50th YEAR

TOKYO, Jan. 15 (NC) — Franciscans in Japan are celebrating the 50th anniversary of their order's return to Japan after the centuries during which Japan was closed to missionaries.

A solemn Mass marking the occasion was celebrated by Father Alphonse Schnusenberg, O.F.M., Vicar Delegate of the Franciscans in the Far East.

9.—NEW STUDENT DORMITORY BLESSED

TOKYO, Jan. 15 (NC) — Sophia House, combination dormitory and student union building at Sophia University, Jesuit university in Tokyo, was blessed here by Archbishop Peter Doi of Tokyo.

Most of the funds which made the construction of the building possible were raised from Catholic groups abroad. The building has space for 300 students.

KOREA

1.—JESUITS BUY SITE FOR UNIVERSITY IN KOREA

SEOUL, Jan. 23 (NC) — The groundwork for a Jesuit university in Korea has been completed as the Wisconsin Province of the Society of Jesus has acquired the title to 50 acres of hilly land in downtown Seoul.

Announcing the purchase, Father Theodore Geppert, S.J., Jesuit superior in Korea and former rector of Sophia University in Japan, said acquisition of the land marked the end of nearly two years of "tedious and difficult negotiations."

Father Geppert explained that a liberal arts-economics "and possibly science" faculty building will be the first to be erected on the new property. He said he expects construction to begin this spring with the university opening its doors some time next year.

The Jesuit mission in Korea has not yet had its third birthday. The community now has a total of six members, with eight others preparing in the United States to join it.

2.—KOREAN BISHOP PRAISES GI'S FOR HELP IN BUILDING CHURCHES

SEOUL, Jan. 17 (NC) — Catholic U.S. servicement in Korea are credited with "partial or entire" construction of five new churches in the Seoul vicariate during the past year.

Acknowledgement of the servicemen's "great missionary interest" was made by Bishop Paul Ro, Vicar Apostolic of Seoul.

Speaking at the dedication of one of the new churches, Bishop Ro praised the great charity of the GI's who have helped not only churches but also hospitals and orphanages.

3.—NEW MARYKNOLL SUPERIOR IN KOREA DESCRIBED AS MOST SUCCESSFUL MISSIONER

SEOUL, Jan. 19 (NC) — Maryknoll Father Joseph Connors, newly-appointed

superior of Maryknoll Missioners in Korea, has been described as one of the most successful post-war missioners here.

A veteran of the Red-seized Maryknoll mission in Pyonkyang. Father Connors worked in the port city of Pusan for six years before assuming his present post.

At Christmas time, 1956, he baptized more than 400 people in one of the two parishes he had set up in Pusan.

Born in Pittsfield, Mass., Father Connors was ordained in 1923 and came to Korea in 1928. He went back to the U.S. in 1942, and finally returned to Korea in 1952, during the Korean War.

Father Connors will have his headquarters in Chongju, capital of the Chongju Pukto province, where most of the Maryknollers in Korea work.

4.—ASKS NEW REFUGEE LEGISLATION TO AID KOREAN ORPHANS; 66 HAVE FOUND U.S. HOMES THROUGH CRS-NCWC

SEOUL, Jan. 31 (NC) — The director of Catholic Relief Services — National Catholic Welfare Conference in Korea voiced a hope that the U.S. Refugee Relief Act would be extended "so that more Korean orphans can go stateside."

Msgr. George Carroll, M.M., noted that under the act which terminated December 31, a group of 66 Korean orphans sponsored by CRS-NCWC were placed in Catholic homes throughout the United States.

While these 66 orphans found American homes through Catholic Relief Services — N.C.W.C., he said, there are another 72 orphans in Catholic institutions awaiting adoption. Thirty-one of these are boys and 41 are girls, and 37 of the 72 are of Asian-Negro extraction.

The 42 girls and 24 boys who found American foster parents under the program ranged in age from one to 16. The average was about four years of age. Ten are the children of Koreans, and the others are of mixed extraction.

While the orphans found homes in virtually every state, a total of 19 went to the three states of Michigan, California and Colorado.

5.—10,000 KOREANS BAPTIZED AT CHRISTMAS, AND MORE CONVERSIONS ARE EXPECTED, BISHOP NOTES

SEOUL, Jan. 10 (NC) — Some 10,000 Koreans were baptized at Christmas, and that is a "conservative estimate," according to Bishop Thomas Quinlan, S.S.C. Regent of the Apostolic Delegation to Korea, and Vicar Apostolic of Chunchon.

The Columban Bishop, who noted that the Church in Korea has achieved its greatest progress during the period of the "Korean stalemate" which is still under debate in the U.N. General Assembly, predicted "even more impressive figures" in conversions for Easter and the feast of the Assumption.

An average yearly increase of 25,000 over the past three years has swelled the number of Catholics to about 250,000. Korea's population totals about 20,000,000.

A just solution of the current political and military deadlock, leading to the unification of the entire peninsula, would "mark an era of even greater expansion of the Church," the Irish-born prelates declared.

Bishop Quinlan, whose own Vicariate extends 100 miles along the border of the static truce line still guarded by United Nations troops, made a plea for additional missionary societies "to come and help."

"Korea grants full freedom of religion to all, and its people are interested in the Church as never before," the Bishop said. "New communities could start almost overnight, with excellent results, in any of the apostolic fields."

SINGAPORE

1.—FR. LOUIS ASHNESS CELEBRATES SACERDOTAL SILVER JUBILEE

Sunday, Dec. 9, saw the celebration of the Silver Jubilee of Rev. Fr. Louis Ashness. A large crowd of parishioners

and relatives (the Kesslers from Malacca, Sr. St. Winifred from Ipoh and Mr. Francis Ashness from Singapore) attended the High Mass sung by the Jubilarian at the Butterworth parish church. The girls' choir was magnificent and the little servers were edifying. Rev. Fr. Rene Ashness of Katong, Singapore, in a suitable sermon, described his elder brother as a "rough diamond."

Fr. L. Ashness in his reply thanked the speakers, and all those who graced the occasion. He also thanked his parishioners, mentioning in a special manner the ladies, the choir-girls and the little servers, for all they had done. He paid a tribute to the older foreign missionaries and religious, many of whom had already gone to their reward. He told how grateful he was to have served God in this his country, and his country in God. He proposed to thank the Holy Father personally at Rome a few months hence, for the two local bishops of whom he and his colleagues were justly proud.

2.—SINGAPORE OLYMPIC STAR ON CATHOLIC HOUR

Rev. Fr. Miller, in charge of the Catholic Hour in Melbourne, circulated among the Olympic athletes there, with microphone in hand, to interview Catholic Olympians from various countries. He asked "Rudy" Mosbergen of Singapore about the Church in Malaya. Rudy told him, for the tape recorder, that the Church had been making great strides here the past ten years, but as yet its influence had not made a tremendous impact on the lives of the community in general. He informed Fr. Miller of the work of Fr. G. Joyce, Fr. Grogan and the other Australian Redemptorists here.

* * *

Rudy told the M.C.N. of an interesting item of Catholic influence at the Games. The East and West German athletes couldn't agree as to what national anthem should be played for German winners. So they both finally settled on playing part of Catholic Beethoven's 9th Symphony. He praised Australian hospitality highly.

The Malayan Catholic News

TAIWAN

1.—TRAIL-BLAZING PRIEST OPENS NEW MISSION

TAIPEI, Jan. 31 (NC) — Some priests are trail-blazers — they strike out ahead, break virgin soil, sow the seed, reap a first harvest, then move on, leaving to others the routine care and development of the missions they have established.

Maryknoll Father William M. O'Brien of Chicago is such a priest. Three years ago he penetrated deep into the hills of the district of Miao Li in the Archdiocese of Taipei. Renting a house in the little town of Ta Hu, he set himself to the task of bringing Christ to its entirely pagan inhabitants.

That apostolate was slow, tedious work at first. Father O'Brien, however, is a veteran of 25 years experience in the missions of southern China and a fluent speaker of the local dialect, Hakka. He gradually won the confidence and respect of the people of Ta Hu and conversions quickly followed. The Ta Hu mission now counts 604 baptized Catholics. A fine church, dedicated to St. Joseph, was recently blessed by Archbishop Joseph Kuo of Taipei.

After the blessing, his pioneer work accomplished, Father O'Brien moved south through the hills to the town of Cho Lan to bring the Gospel message to yet another pagan community.

Some 500 people crowded into St. Joseph's church for the Mass offered by Archbishop Kuo. The Archbishop said:

"Four years ago I came here to Ta Hu. There was no church, not one Catholic. Today this newly built church is filled with Catholics. It is an occasion of great joy."

Bishop Frederick A. Donaghy, M.M., of New Bedford, Mass., exiled ordinary of the Wuchow diocese on the China Mainland and now mission superior in Miao Li District attended the ceremonies.

Father O'Brien pointed out that the Catholics of Ta Hu are representative of the three sections of the Formosa population. They are about one-third Formosa-born Chinese, one-third mainland-born, and one-third aboriginal. In the church compound could be heard the sharp Hakka tones, the soft intonations of Mandarin

Chinese and the Malayan dialect spoken by the colorfully dressed aborigines from the mountains.

At the conclusion of the ceremonies, the Tayal tribe aborigines put on a typical show in honor of the Archbishop. On an improvised stage the tireless and child-like mountain folk, some with faces heavily tattooed, sang and danced, their costumes bright against a background of hills and waving grass.

As the rhythmic beat of dancing feet and the lilt of primitive song echoed through the hills, Father O'Brien looked from the Catholics grouped around the Archbishop, in the shadow of the recently blessed church, to the southern hills across which lay the road to his new mission, Cho Lan.

In the evening he would leave these people, his children in the faith, and commence anew. There are still so many places that know not Christ.

2.—CHURCH AT FOOT OF HILL ATTRACTS PEOPLE ON WAY TO BUDDHIST SHRINE ON HILLTOP, SAYS FORMOSAN PRIEST

TAIPEI, Jan. 25 (NC) — "I hope to catch them at the foot of the hill," says a priest here, referring to the Buddhist pilgrims who in great numbers pass the door of his newly constructed church, on their way to a famous hillside Buddhist temple which stands at the top of 1,000 steps.

Father Mark J.Y. Tsai's new church is situated in suburban Mu Sha, close by the scenic hill on which rests a Koxinga temple visited yearly by thousands of pilgrims and sightseers. Koxinga was a 17th century warrior who drove the Dutch from Formosa and is now venerated as a 'saint' to whom many Formosan temples are dedicated.

The crowds who make the 15-minute bus ride from Taipei city, must walk past the newly constructed church of Our Lady of Grace before making the climb up more than 1,000 steps to the temple. Father Tsai's church is at the side of the road, on a small rise, reached by a mere 30 steps.

"On a hot summer day," says Father Tsai, with a smile, "some people might choose 30 rather than 1,000 steps, and in that way learn for the first time something about the Catholic Church. I plan to put a showcase by the roadside, so that with the aid of a few simple pictures and explanations, weary pilgrims may obtain some basic knowledge of Catholicism."

Father Mark Tsai, who is a priest of Kaying diocese, Kuangtung province, was the first Chinese to obtain a doctorate in philosophy at Fordham University, his master's degree having been conferred at Columbia University. Before returning to China, he was regent of the Seton Hall Institute of Far Eastern Studies, South Orange, N.J. for three years.

His influence among intellectuals here is considerable, and he acts in an advisory capacity at the Ministry of Education. During one year in the Archdiocese of Taipei he has had some notable converts, his parish at Mu Sha being in a residential district popular with government officials and high-ranking officers.

3.—FORMOSAN CONVERTS HELP MISSIONER TO BRING MORE REFUGEES INTO CHURCH

TAIPEI, Jan. 11 (NC) — Much convert-making work in the southern Formosa city of Kaohsiung is done by new Christians themselves, reports Vincentian Father Thomas Smith of New Orleans.

Father Smith, pastor of a parish in the city, states that during the past year, he has had an increase of more than 2,000 Catholics — 500 converts were baptized at Christmas.

The priest says that making fresh contacts is easy. Once they are made, the new Christians do the rest.

"They themselves introduce prospective converts. They often live in compact housing areas, and they are never slow to speak to their friends of their new faith. I develop this apostolic characteristic in them and urge them to bring their friends to the church."

Father Smith explains the rise of Christianity in Formosa this way:

"These people, victims of communism, away from home, feel the need of something to cling to. They have almost completed fallen away from their former superstitious practices and their faith in a traditional and customary way of life has been shaken. There is a spiritual void."

The priest explains that many of these mainland-born Chinese, refugees in Formosa, are seeking to fill their spiritual void by becoming Catholics.

LETTRE DE FAMILLE

LES CHIFFRES PARLENT.

TANT de fausses propagandes, tant d'adroites manœuvres tendent à masquer la violence de l'assaut subi par l'Eglise dans les pays marxistes qu'une fois de plus il semble utile de rappeler les chiffres exacts qui mesurent cette violence.

Ces propagandes peuvent émaner de sources plus ou moins pures, tirer leur origine d'une certaine naïve bienveillance ou de la mauvaise foi la plus savamment calculée. Peu importe.

Ces manœuvres essaient de donner des ruines accumulées des explications plus ou moins subtiles. Peu importe encore. Aujourd'hui nous faisons abstraction de ces explications, de ces manœuvres, de ces propagandes.

C'est à la seule éloquence des chiffres que nous faisons appel et nous en retenons deux séries: ceux qui concernent l'Eglise sur le continent chinois et ceux qui intéressent l'Eglise dans la totalité du monde marxiste. Ces chiffres, personne, ami ou ennemi de l'Eglise catholique, ne peut les contester. Ils constituent un fait, une donnée statistique: il faut les accepters tels qu'ils sont.

* * *

En 1948, le personnel de l'Eglise en Chine se composait de 8.442 Chinois et 5.916 étrangers, dont le tableau suivant donne l'exacte répartition:

	Chinois	*Etrangers*
Evêques :	22	75
Prêtres :	2.676	3.015
Religieuses :	5.112	2.351
Frères :	632	475
total :	8.442	5.916

Le 28 juillet 1956, il ne restait plus sur le continent chinois que 23 missionnaires étrangers: 1 évêque, 11 prêtres, dont 7 sont en prison ou en résidence surveillée, et 11 Franciscaines Missionnaires de Marie, toutes à Pékin. Ces chiffres sont encore les mêmes le 1er mars 1957.

Est-il besoin d'ajouter que le pointage du personnel chinois de l'Eglise sur le continent est actuellement impossible à faire.

* * *

De ces chiffres, il est intéressant de rapprocher les statistiques générales de la persécution communiste pour l'ensemble de l'Eglise. Elles ont été publiées par l'agence américaine de nouvelles catholiques et le Mission Bulletin les a commentées dans son numéro de février. Résumons-les.

192 Prélats sont morts, ont été emprisonnés ou expulsés, ou n'ont pu rester à la tête de leur diocèse du fait de l'action communiste à travers le monde. Voici l'exact décompte de ce chiffre: 3 Cardinaux, 28 Archevêques, 124 Evêques, 37 Administrateurs Apostoliques de diocèses ou Chefs de Préfectures Apostoliques.

Et voici le détail précis de leurs malheurs: 28 Prélats ont été tués, exécutés ou sont morts des suites des brutalités subies; 37 sont en prison, aux travaux forcés ou subissent une autre forme d'entrave à leur liberté; 23 sont en exil ou y sont morts; 91 ont été expulsés (quelques-uns d'entre eux sont morts après leur expulsion); 13 sont empêchés d'autres manières de remplir leurs devoirs.

La Chine communiste à elle seule est responsable des souffrances de 117 Prélats: 1 Cardinal, 17 Archevêques, 70 Evêques. 29 autres Prélats. Parmi eux, 90 ont été expulsés, 5 sont morts en prison ou de ses

suites, 7 y sont encore, 4 sont en exil, 11 sont empêchés d'autre manière.

L'Union Soviétique occupe le deuxième rang des persécuteurs avec 29 victimes, si l'on compte avec elle l'Estonie, la Lettonie, la Lithuanie et les territoires polonais qu'elle s'est adjugés. Les autres pays persécuteurs sont l'Albanie, la Bulgarie, la Tchécoslovaquie, la Hongrie, la Corée du Nord, le Nord Vietnam, la Pologne, la Roumanie et la Yougoslavie.

* * *

Le Christ et l'Eglise nous ont toujours demandé de prier pour les persécuteurs: c'est donc en particulier pour leur conversion et salut que tant de souffrances sont subies et offertes à Dieu.

Mais en même temps les chiffres cités, en mesurant l'épreuve de l'Eglise, nous invitent avec éloquence à prier pour tant de millions d'âmes privées de leurs guides spirituels. "Je frapperai le Pasteur et le troupeau sera dispersé": il est nécessaire que sans cesse, au long de son histoire, l'Eglise revive le drame personnel de son Fondateur. Et elle sait aussi que, tôt ou tard, le troupeau sera de nouveau rassemblé sous l'unique Pasteur.

Un APPEL émouvant des Catholiques de Chine.

LES Catholiques de Chine ont fait parvenir à Rome un message dont voici la traduction littérale:

"Les Chrétiens de Chine demandent aux Chrétiens du Monde entier de ne plus visiter le continent.

Le Gouvernement Populaire, pour fortifier sa situation internationale, invite souvent les Chrétiens de différents pays à venir visiter la Chine. C'est ainsi que des Chrétiens de France, de Belgique, d'Irlande, de Hongrie et de Pologne sont venus.

Mais les prêtres et les Chrétiens que ces visiteurs rencontrent en Chine sont tous des "progressistes" désignés par le gouvernement. On montre aux visiteurs étrangers que, dans la Chine actuelle, la croyance est libre, que le standard de vie est élevé et on leur démontre que, si les Evêques sont en prison, c'est que le gouvernement a été contraint par leurs crimes de prendre cette mesure. Or, tout cela est entièrement dénué de fondement. Les endroits historiques et pittoresques visités par les étrangers sont tous arrangés d'avance et les étrangers ne peuvent aller où ils veulent. Tout le personnel attaché à l'accueil des visiteurs, même les chauffeurs et les domestiques, doivent subir un entraînement pendant une certaine période. Il est impossible que les visiteurs étrangers tiennent des conversations libres ou reçoivent des visites libres.

Il est vraiment dommage que certains visiteurs étrangers ajoutent foi aux fausses déclarations des communistes ou des progressistes et se fassent ensuite propagandistes dans leur propre pays, affirmant que la liberté religieuse existe en Chine.

Ces faits sont extrêmement pénibles aux vrais chrétiens, qui naturellement ne peuvent rien dire et ne peuvent que prier Dieu et la Très Sainte Vierge d'éclairer les visiteurs étrangers afin qu'ils se rendent compte de la réalité.

Voici un exemple. Quand des Catholiques irlandais sont venus visiter la Chine, les rusés communistes, sachant que la Légion de Marie a pris naissance en Irlande, ont donné cet ordre à leurs satellites: "Ne dites pas que la Légion de Marie est réactionnaire." Bien plus, ils ont déclaré que la Légion n'est plus considérée comme réactionnaire. Mais, en fait, les Légionnaires prisonniers n'ont pas été remis en liberté et, aussitôt les Irlandais partis, la Légion est redevenue pour les communistes aussi réactionnaire qu'auparavant.

Les Chrétiens de Chine désirent ardemment que les Chrétiens de tous pays soient avertis, afin qu'ils ne tombent pas dans le piège du démon en venant visiter la Chine".

Ce message n'a pas besoin de commentaire. Il est bien certain que l'attitude de ces visiteurs, qui a été maintes fois dénoncée, et la propagande qui en découle font le jeu des ennemis de Dieu et de la Religion et ajoutent de nouvelles souffrances à celles intolérables déjà que supportent les Catholiques de Chine en proie à une persécution aussi perfide que tenace.

(*Agence Fides, janvier* 1957)

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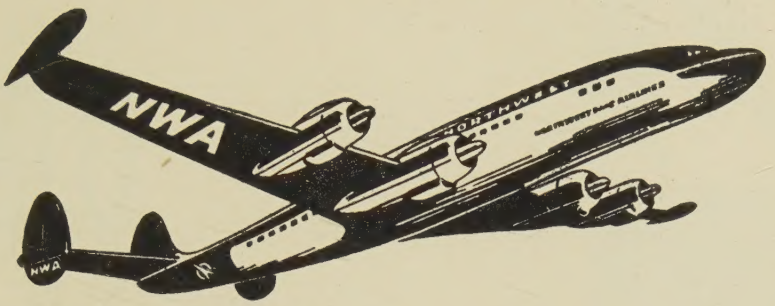

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